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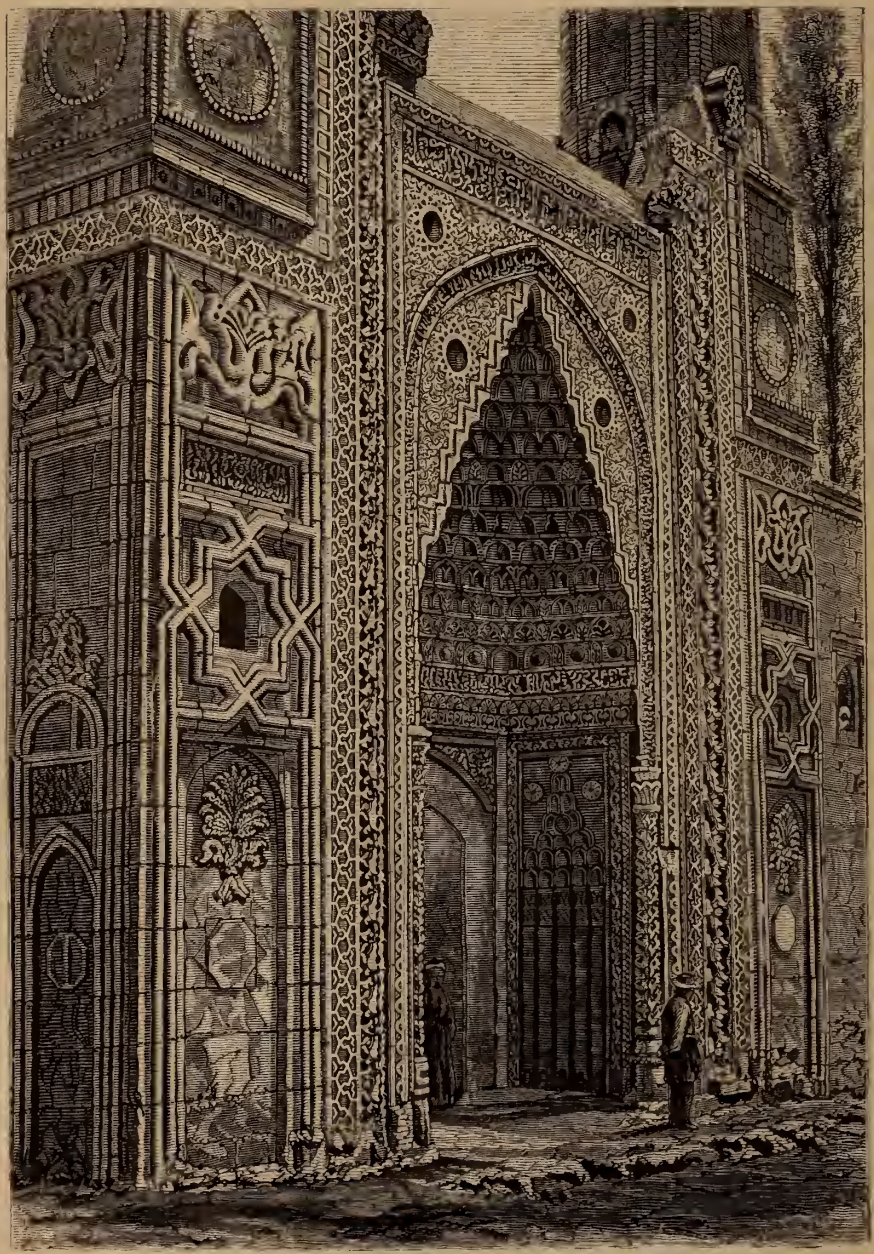

ANCIENT GATEWAY AT SIVAS.

THE

MISSIONARY HERALD.

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ANCIENT GATEWAY AT SIVAS.

By Rev. Edward Riggs.

The picture opposite represents the gateway of a large building, erected about the year 1200, and intended to serve as a religious college, or institution for the study of the Koran. There are three or four such buildings in Sivas, and they bear witness to the high state of cultivation which the art of architecture had attained, as well as to the magnificent wealth of those who built them. They are very much dilapidated by the hand of time, and the Turks are lending their aid to that destroyer, by taking from these noble but dishonored piles the choicest materials to use in their ugly modern buildings. The gateways are made of white marble, though they have become very dingy and dark colored. The coarser and more substantial parts of the buildings are of the old red sandstone, which underlies the gypsum of the Sivas region. The style of architecture is that branch of the Saracenic called Arabian, to distinguish it from the Moorish Saracenic, as found in Spain. The excess of ornamentation is distasteful to the devotee of the Grecian styles, but any taste which can admire the noble Gothic cannot fail to see beauty in this style also. The tracery is so delicate and the patterns so chaste that none but an ascetic in architecture can refuse to enjoy them. Not satisfied with the wonderful diversity of ornament which they could cut in the stone, these strange old builders undertook to add also variety of *color*, and, in constructing the two huge minarets which surmount the two square towers in the picture, they used brilliantly-colored and glazed bricks, skillfully arranged in fanciful patterns. This style of ornament, though it certainly heightens the general effect, and pleases the eye of the careless observer, must nevertheless be condemned as unworthy of so refined a type of architecture.

As the enlightened Christian gazes with wonder on these splendid remains, scattered and crumbling, yet towering far above the wretched and more ruinous habitations of squalor about them, he cannot fail to see in them an emblem of the decayed Christian church in this unfortunate land — ruinous and crumbling, a mere wreck of what it once was, and yet incalculably higher and nobler than those dark and debasing superstitions which surround it, and hinting, from the very glory of its ruins, at what in the future it may be again, and shall be by the blessing of God.

CONDITION OF THE TREASURY.

The first half of the current financial year closed on the 28th of February; and it must be confessed that the state of the treasury is such as to occasion serious apprehension. It will be remembered that the Prudential Committee felt compelled, last October, to enlarge their appropriations to $440,000, in order that more might be attempted in China, Japan, European Turkey, etc. It appears, however, that while this sum was $30,000 in excess of that of the previous year, the receipts from September 1, 1872, to March 1, 1873, were only $185,720, or $7,220 below those of the same period last year, and $34,295 below the average disbursements for six months.

It will be said, perhaps, that the donations which shall be made during the remaining half year may be expected to advance materially. Unfortunately, however, there was no such advance in the last half of 1871–72, but a comparative loss rather of $11,000! There was, indeed, an unexampled inflow of legacies, whereby the treasury was saved from a heavy deficit; but this source of income is always uncertain. There is no reason to anticipate such a harvest the present year, but a decrease rather of $50,000; and the difference may be greater still.

If we assume that the legacies from March 1 to September 1, 1873, will amount to $50,000 — a very liberal estimate in the circumstances — the treasury will need *an advance of thirty per cent. on the donations of the last half of* 1871–72. It has become necessary, therefore, to urge those who are to make their contributions hereafter to increase their last year's offerings in this proportion.

The argument for greater liberality is very strong. (1.) It will save the Board from a debt which may prove exceedingly embarrassing. (2.) It will be for the honor and strength of the churches which have been called to this high endeavor. (3.) It will encourage young men to offer themselves for the foreign service — a result which is eminently desirable, in the present state of the world. (4.) It will cheer the hearts of missionaries, all over the earth, as being an expression of a lively and abiding interest in their labors. (5.) It will please Him who has said, "Preach the gospel to every creature," and has given us the means and facilities for obeying his command. (6). It will tend to hasten the triumph of righteousness and peace among all nations.

It is respectfully submitted to pastors, that if the present financial year is to close auspiciously, their coöperation will be found indispensable. By earnest appeals to their congregations, by wise methods for securing collections, by showing a tender and prayerful sympathy with the missionary enterprise, they can perform a service which will be not less fruitful of good to their churches than to the heathen.

PRAYER FOR MORE MISSIONARIES.

The difficulty of finding suitable men to occupy important positions in the work of the church abroad is becoming more and more apparent and trying. But it is a favorable indication that the need, in this respect, is coming to be so

generally recognized, and is leading to special prayer. The want seems to be felt as keenly in England as with us. A day of prayer with reference to this want was observed extensively by the established churches of Great Britain, in December last; and on the first Monday of January the London Missionary Society held a special meeting for prayer and conference in this regard. After an hour spent in devotional services, an address was delivered by Rev. Dr. Parker, of which the following outline is given in "The English Independent." The thoughts presented are as true in their application to the needs of the missionary work, and to the duty and privilege of Christian young men, here as there: —

"Dr. Parker urged the duty of Christian men, and especially ministers, to *speak to young men* upon the matter of mission work, remarking that one word might shape the whole future of the youth. But we were then assembled to *speak to God for young men;* we were there to ask for men of education, men endowed with gifts and graces, men filled with holy enthusiasm, and glowing with love to Christ and compassion for the souls of the heathen; we were there to ask for *suitable* men. Had we fully weighed the meaning of that word *suitable?* Had we counted the cost of an answer to our supplications? It meant the breaking up of families, the abandonment of long-cherished projects, the separation, perhaps forever, of dear friends and relatives. Were we prepared for such experiences? The *suitable* young man might be the *eldest* son, the heir, whose career in life the father had hoped to watch with joy; it might be the *youngest* son, the boy to whom the father hoped to intrust those dear to him when death summoned him hence; it might be the *only* son, and a sacrifice like that Abraham was called to make might be involved in the answer to the prayers we then presented. We needed to pray that fathers and mothers might be made valiant and willing to surrender their sons for the work of Christ. The suitable men must be *courageous* men. Valiant men were indeed required in the ministry at home. In these days, more than ever, it required moral heroism to hold the light of heaven steadily, and to set the seen against the unseen. But the valor at home was not to be compared with that required abroad. The missionary to a distant land was exposed to trials we were unacquainted with, and denied comforts all of us more or less possessed. But why could not this valor be found in young men for Christ's glory? Multitudes of men, every year, sever the ties of home, and forego the pleasures of their native land, and expose themselves to untold difficulties, for worldly honor or aggrandizement. Merchants, geographers, astronomers, antiquaries, and many others, are prepared to do what we ask young men to do. The difference is, they do it for a corruptible crown, and we ask young men to make sacrifices and face difficulties for the smile of Jesus and a crown of eternal glory. Could I speak to young men to-day (said the Doctor), I would say, 'Do not compound with your duty by giving your guineas to the Missionary Society — give yourself.' He regarded the present need of men as a most encouraging sign — an indication of greater things being done in the future. He was sad when he looked round on Christian churches and beheld the formality and coldness prevailing so largely. But he was no pessimist. He believed the gospel will yet be preached with greater power than ever. Only as the existence and operation of the Holy Spirit are recognized, and the aid of the Spirit sought, can the church expect success."

NOT QUITE YET.

In an editorial notice of the efforts making to increase the circulation of the "Missionary Herald" which appeared in the "Advance" of February 6, occurs the following sentence: "The blessed fact is, that the *Missionary Herald* has done so much towards popularizing the interest in missionary enterprises that now one might, in the course of the year, glean almost as much information bearing upon the evangelization of the heathen even from the 'New York Herald,' as from its more exclusively religious namesake in Boston."

We read it the first time with some surprise, and re-read it with more. Was it possible that the object was really gained at which we had been aiming for years — that Christians at home were thoroughly informed in regard to the missionary work, its necessities, the marvelous opportunities for Christian effort, and its splendid results? No more anxiety as to men and means, the church awake, money pouring into the treasury, fathers and mothers eagerly contending for the privilege of sending their sons and daughters forth to have part in the grand consummation!

Strangely enough, and in sad contrast, there appeared in the "Interior" of nearly the same date, an eloquent plea by a Chicago pastor, urging the churches of the Western States to consecrate of their wealth to the cause of Christ, and giving very little credit to the excuses so often alleged, and hitherto largely accepted, in their behalf. But the "Advance" must be right, as its very name implies. While we have been musing the fire has burned. Tens of thousands of copies of the "Herald" have gone West! They are to be found in every family! And not only so, the secular papers are full of missionary intelligence! The great interests of the church and of the world are duly recognized! "The good time coming" has come, and we did not know it!

We rub our eyes, we hurry into the treasurer's room, and down to the publisher's quarters. Everybody is busy; but there is no special excitement. Have we been dreaming? The consummation so devoutly to be wished is not quite yet. We conclude not to order a hundred thousand copies of the "New York Herald," to substitute for our own magazine — not quite yet.

Our conviction of the necessity of some distinctively missionary monthly for some time longer was confirmed a week later by the following items which appeared in the leading religious weeklies of their respective denominations: —

1. "It is said that the entire Persian mission, with forty missionaries and sixty teachers, now under the care of the Presbyterian Board, costs less annually than the current expenses of some of our city churches." Two days later the item, shorn of the qualifying force of the first four words, appeared in a daily of large circulation. The wide diffusion of missionary intelligence does not prevent the most egregious blundering in our high places. The last Report of the Presbyterian Board gives but *four* resident missionaries in the Persian mission.

2. "There are now in Turkey twenty-five Protestant churches and several boarding-schools; but there are only five missionaries." The "Missionary Herald" for January gives the names of *forty-five* ordained missionaries. The number of churches is seventy-five, and of boarding-schools, for both sexes, thirteen.

The items here quoted have but just started on their travels. The first is so "fresh" and "striking," and so well indorsed by journals of the highest respect-

ability, that it will undoubtedly have a "fine run." It will hardly surpass an item that some enterprising reporter picked up at a monthly concert a few years ago, and gave to a daily the next morning. By this item, a venerable missionary, who had grown gray in the service, and who ranks among the most accomplished of Oriental scholars, was sent off by a sailing vessel to some place and tribe of men before unknown to history or the latest geographical works. Other errors only less gross kept company with this amazing fact. Out of respect to our worthy friend — the Rev. Dr. Van Dyck — thus sent off to ignominious exile, corrections were instantly sent from the Missionary House, and in season for the evening edition of the journal, but in vain. The scissors were too quick for us. The original article was copied into several religious journals, and in due time came back among interesting items of missionary news from England. We gave up the chase, a sadder and a wiser man. Save in the above items, copied into this paper, we have forborne all attempts to make corrections in other journals. But once more, in all seriousness we ask, has the time come to give up publishing the "Missionary Herald," or to cease effort to extend its circulation?

PROFESSOR SEELYE IN INDIA.

A LETTER from Prof. Seelye, published in March, mentioned his intention to comply with the request he had received to visit Ahmednuggur. At that place he received a letter urging him to visit Poona also — a city of 200,000 inhabitants, 130 miles southeast of Bombay — on his way back to the latter place. A few extracts from his private journal will serve to show the interest manifested at these places in his lectures.

"*Ahmednuggur, January* 6. Have had a very pleasant time here. Lectured Saturday night to a large audience, almost wholly of natives, and but few of them Christian. The request was urgent for another lecture, and as last night was the only other evening I could spend here, I agreed to speak again then, and did so. The audience were attentive, and will, apparently, be glad to get the written lectures when published. It is sowing the seed beside all waters, with what effect we must wait to see. Yesterday afternoon I attended service at the native church, in connection with our mission, and for the first time preached a sermon through an interpreter. I have given brief addresses in this way before, in Japan, China, and India, but yesterday was the first of my *preaching* thus. The missionaries — Messrs. Bissell and Fairbank — were very desirous of this, as something which the native church-members would take a special interest in, and would long remember. It seems they had heard about my coming, and had been looking forward to it. It was the largest gathering I have seen together in any mission-church, and was a very pleasant spectacle. They were clothed and in their right mind, and sitting at the feet of Jesus; and as I contrasted their present condition with their former heathen state, it seemed as great a miracle of healing as that which Christ wrought upon the man from among the tombs. I felt quite paid for my journey from Bombay. I wished, too, that some of our wiseacres, who think missions don't amount to much, could see such a sight; and also such of our students as wish to find large fields of influence.

"*Poona, January* 8. The audience here, last night, was the largest I have seen in India. There were at least eight hundred Brahmins present, and may have been a thousand. I was astonished at the sight. Poona is the old capital of the Deccan, and is a great center of Brahminical power. Under English rule it is a large military post, having one of the Governor's residences, a couple of colleges, and a number of prominent schools. One of these schools occupies the old palace of Nana Sahib, the monster whose deeds in the mutiny are hardly matched in all the annals of terror and crime, and whose family were the old rulers of the Deccan. My lecture was given in the great court of this palace, under the clear sky, the stars looking down on me, as they had doubtless often done on Nana Sahib occupying the same spot, and perhaps here planning his atrocious deeds. The same stars! At the close of the lecture, one of the Brahmins came up and asked if I would not remain and give another to-night, affirming that such would be the wish of the audience. I feel in haste to get back to Bombay, but thought it wrong to refuse such a request, and therefore promised to stay.

January 9. The crowd last night was, if possible, greater than the night before. They packed the court and filled the balconies, leaving little more than the bare space for my stand, while a number of peering faces gathered about the door. It was an engaging sight, — the bright eyes and inquisitive looks of something like a thousand Brahmins, crowded thick before, behind, and on either side of me, in this court of the old palace of peace, as its name implies — but where so many plottings of war have been seen — numberless candles lighting it up, and the stars looking down from the open heaven above. I shall not forget it. I thought at first that such a spot would be a difficult place in which to speak, but it was not at all so. Though open above, it was inclosed on the four sides, and I think I spoke with even more ease than usual. I certainly never had a more attentive audience. These people, perhaps from their Oriental politeness, know how to constitute a very well-behaved assembly. I spoke exactly an hour, as I did the night before. I leave to-day for Bombay. A week ago I had no thought of stopping here, and I dreaded the journey to Ahmednuggur; but both have been exceedingly interesting experiences, for which I am grateful. The Deccan College, and several schools of note located here, I visited yesterday, under the escort of Col. Johnson.

"*Bombay, January* 10. A ride of six hours again, through the wild and tiger infested regions of the Ghats, brought me safely here yesterday afternoon. Mr. Harding met me at the depot, and a warm welcome from himself and wife greeted my return. A number of Hindoos had called to see me during my absence, and I find work enough ready for me as long as I can stay.

"*January* 13. Yesterday was the Sabbath. Attended communion service in the native church, and preached in the evening for Rev. Mr. Boyd, in the Free Church — Scotch. These English and Scotch church people are a little afraid of Americans and their ways, since Mr. Taylor has been here with his subsoil ploughing, but if there ever was the appearance of Divine blessing, it seems to have attended Mr. Taylor's labors. There has been organized, in connection with his work, an earnest and vigorous church, whose members seem to feel that they have something to do in behalf of the heathen; and though their zeal shows itself in some ways which shock the English and Scotch sense of

propriety, I do not think it is without knowledge, or without God's approval. . . . . The work which opens here is exceedingly attractive, and promises such good results, that the missionaries will be encouraged to give it more attention than heretofore. The great complaint has been that the educated natives hold themselves aloof from Christian influences, and evidence to the contrary is most encouraging."

MISSIONARY CONFERENCE IN INDIA — AMERICAN MISSIONARIES.

By Rev. Charles Harding.

I had the privilege of attending a General Missionary Conference recently held at Allahabad. One hundred and eighteen delegates were present, — eighty-eight were foreign missionaries, twenty-one were native ordained preachers, and nine were laymen. Besides these, a good number of Europeans and Americans — not delegates — were present. These came from all parts of India, representing twenty different missionary societies. It was doubtless the largest and most important conference of missionaries ever held in modern times. More than forty carefully prepared papers were read, upon various subjects pertaining to mission policy and work, and after these papers, followed, each day, a free discussion. There was a disposition to deal fairly and candidly with every subject. Past defects and failures were humbly acknowledged, and all seemed to feel that our only help was in God. The frequent recognition, from all parties, of our dependence on the Holy Spirit was quite marked, and the yearning desire for his presence, so often expressed in prayer, seemed almost like a premonition of times of refreshing near at hand. There was of course some diversity of opinion regarding questions of mission policy, but there was a perfect unity of aim and purpose, namely, to bring men to Christ, and to establish Christian churches throughout this land. It is evident, also, that opinions regarding the best mission policy are becoming less diverse, year by year.

The spirit that pervaded the Conference was admirable. It was so manifest that all were loyal to Christ, and were seeking only to establish his kingdom here, that even when opinions were most conflicting, the harmony and mutual confidence were not at all disturbed. I think this increased confidence which was awakened, with the mutual love founded upon it, was one of the most precious fruits of the Conference.

Quite in harmony with the spirit of the meeting, a communion service was held Sabbath morning, and all came together to the table of the Lord — members of different denominations taking part in the exercises. It was a most delightful scene, which we shall never forget.

The native element in the Conference added much to its interest and value. There is evidently a strong and devoted band of men coming forward from among this people to be leaders in the Lord's work. At some other missionary conferences, native Christians have exhibited hard and discontented feelings towards the missionaries; but happily there was almost nothing of this at the recent meeting. Missionaries see now, more clearly than formerly, their true relations to the native churches; and the pastors and churches, acting now more

independently, recognize their obligations to Christ, and are less disposed, and certainly they have less reason, to complain of the missions.

It was very gratifying to see so large a representation from America. There were thirty-three missionaries from America present, and only thirty-two or thirty-three from England. There were actually in attendance at the Conference about sixty persons, men and women, from America. In a letter recently published by the Bishop of Bombay, he speaks of the term "American Missionary" as almost a household word in India, and this is not far from the truth. The church in America has been greatly blessed by the presence of the Holy Spirit, and it is certainly fitting that it should be known in all the world as a missionary church.

Bombay, *January* 13, 1873.

DOES IT PAY?

By Rev. C. H. Wheeler, of Harpoot.

Fifteen years ago, in company with Mr. Dunmore, I for the first time visited Palu, a city of some 8,000 inhabitants, on the northern bank of the Euphrates, forty miles east from Harpoot. By the aid of the Turkish governor of the city, we succeeded, in spite of the opposition of the Armenians, in securing a place to spend the night. Our only visitor was a young man who, Nicodemus-like, came by night, hastily purchased a Bible, and departed. In due time we located a native helper there, and from time to time visited the place.

Eight years ago we made the first attempt to introduce self-support, by calling on the dozen or so adherents of the gospel to aid in supporting the preacher, in which I came near suffering a Bull Run defeat. Aware of the prospective effort, they had pledged their word, each to the other, to resist to the last. "For," said they, "if these missionaries once make a beginning, they will not stop till they throw all the burden on us." So, when the subject was introduced in a formal meeting, "They all, with one consent, began to make excuse," affirming their utter inability to pay anything. In vain I changed the base and the weapons of attack, till at length, after a two hours' effort, one man was shamed into pledging five paras, *half a cent*, per month.

With this very thin entering wedge their purses — not their hearts — were at last opened to the amount of some eighteen cents per month, and I came away rejoicing in a small beginning. A church of fifteen members was formed four years ago, they furnishing the pastor a house and assuming half of his salary of $112, with the knowledge that our aid would be decreased year by year, and cease in five years, or less. During these four years this 'aid' has amounted to $146, and has now ceased, they, meanwhile, having increased the pastor's salary to $164. Meantime the church has received fourteen additional members. Their new chapel, with two good school-rooms beneath it, has cost them $1,370, of which $400 was granted by the Board, and they have paid $850, the balance, $120, being a debt.

Among the largest contributors, two are worthy of special mention. One is their deacon, Hazar, who, eight years ago, grudgingly gave six cents per annum, and now, with radiant face, tells his joy in being able to give $41, the present

year. Another, Mesrope, who then generously put his name down for two cents a month, has paid this year $32 "tithes," and added an "offering" of $17; but he has not yet been received to the church, because, though a man of integrity and apparent piety, he fails to see, as the church does, the wrong of mercantile partnership with his brother in another city, whose reputation for business integrity is not so unsullied. Thus careful are this little church in receiving members to their communion.

Thus we bid them good-by, as an independent church, to receive, during 1873, $25, in aid of a boys' school, — in which, however, but a small part of the pupils will be theirs, — and a small sum for a girls' school, if the "sisters" of the community can be persuaded to give up their free private schools in their own homes, and send the girls to be better taught by a graduate of Harpoot Female Seminary. At our recent visit, the people informed us that they had been estimating all the Board's outlay upon their city, including salaries and traveling expenses of preachers, and even the supposed expense of missionary tours, and found that they amounted to "not less than 50,000 piasters — a little more than $2,000."

Does it pay? we ask. Of the nineteen churches in our field, fifteen are, like Palu, independent of foreign aid, and the other four nearly so; while four other communities, in which churches will soon be formed, already support their preachers, six others, where there is a like prospect, pay half of the salaries, and in fifteen other communities the work of self-support has begun. I give this concise resumé, that you with us may thank God for this form of encouragement, and pray for that baptism of the Spirit which we and the people so much need, that the spiritual building may go on to completion.

We could tell of heart-burdening discouragement, of the sayings and doings of some even who seem to be real Christians, which make our hearts ache, and compel us to sigh at times for a resting place in America, or heaven. We could tell how this, that, and the other, who ought to be fellow-helpers in the good work, seem to be busy in decrying or pulling it down, as "mere show," or something worse. But, God helping us, we will not be disheartened, for we see also constant and ever increasing evidence that the work rests on none other than the true foundation, Christ Jesus.

The great mass of the church-members, and not a few persons not yet connected with the churches, appear to us to be real friends of the Saviour. But our one all controlling desire is to see the number of such greatly increased, to see a score of new churches formed in prominent centers, that with our own eyes, and from this side of heaven, we may see the completion of the Board's missionary work in this field. But this can only be by the general outpouring of the Spirit, for which we beg you, and all the friends of missions, to pray.

Harpoot (Eastern Turkey), *December* 25, 1872.

ONE YEAR IN JAPAN — CHANGES.

By Rev. J. D. Davis.

We have been in Japan a year, having arrived here December 1, 1871. It has been a year of mighty changes in this empire; I desire to group a few

of them together, and begin with those of which we have heard since leaving America, November 1, of last year: —

The Daimios are deprived of their power and nine tenths of their revenue. The Samurai, the retainers of the Daimios, are thrown back upon their own resources for support. The Yetas, who have heretofore been considered something less than human, have had their disabilities removed, and are citizens.

The first line of railroad has been most successfully opened, and a line of telegraph is finished through the length of the empire, putting it in the electric circuit of the world. The old restriction against the export of rice is removed, and twelve vessels are now in our bay, loading for America and Europe.

The promiscuous use, by both sexes, of the public baths, has been prohibited; also the printing and sale of obscene books and pictures. The disgusting obscenity connected with some of the religious festivals is also prohibited, and following close upon these prohibitions comes the abolition of a system by which fathers and relatives sold young girls for a term of years, or for life, for the vilest purposes, and thus fed and kept up a most gigantic system of licentiousness, which has poisoned both the bodies and souls of the masses in this empire. This vast army of unfortunates are released from their contracts, and no more such contracts are to be made in the future.

A truly gigantic system of education is planned, and the machinery to work it is preparing. The empire is to be divided into eight grand divisions, in each of which there are to be a university and thirty-two middle schools. Then there are to be in the empire 210 academies, and 53,760 common schools. From the middle schools and academies there are to be sent abroad for educacation, each year, 180 young men.

Thousands of volumes of English text-books have been imported, and are found for sale in all the bookstores in the great cities. Translations have also been made, by the Japanese themselves, of many text-books, in Geography, Arithmetic, Philosophy, and even of the higher Mathematics. The old custom of shaving the crown of the head is forbidden, and men are requested to wear their hair in foreign style.

And now, to close the year, comes a list of changes, great and sudden enough to startle the sleep of a Rip Van Winkle. Japan has heretofore had a variable year, using the lunar months; but with January 1, 1873, she is to start even with the world, and keep with her hereafter. The numerous and ancient holidays of the empire, on which they worshipped at their temples and shrines, are all abolished, except New Year's day, and the birthday of the Mikado, and *Sunday* is substituted for them. Officials are all to dress in foreign uniform, all the old laws are to be revised and printed in a foreign language, and all new ones are to be printed in the official daily newspaper of the capital.

This array of changes does not look much like Japan's going back. She cannot go back. You might as well try to stop an ocean current with tissue paper as to stop Japan now.

But how is it morally, spiritually? The department of religion, which since the accession of the Mikado, four years ago, has had the especial care of the Shintoo religion, and has been next to the department of state in importance, is abolished, and the department of religion is merged with that of education; and we see, in many of the other changes which have been made, those which

should properly precede a decree of religious toleration, for which the government seems to be preparing. The first Christian church has been organized, a church composed of nearly thirty young men of intelligence, many of whom bid fair to become preachers of the Word. The first Christian convention has been held, a committee appointed to translate the Bible, and a union basis agreed upon for native work. The magnificent Bible, sent out by the Bible Society, and which has waited here thirteen years for a favorable opportunity, has been presented to the Mikado. The first translations of parts of the Bible have been printed and are being circulated. There is, especially among the higher classes, a desire to examine the Bible, and to know about Christianity; a desire which must be speedily met either in Christianity or in infidelity.

And here is the great lack and the great danger of Japan. There is only a handful of us here to grapple with an empire in this crisis moment of its existence. Is there nothing in the changes of the last few years, and especially in the changes of the last year, which places Japan in an exceptional position in reference to missionary work? Is there not a call here which the Prudential Committee and the churches will hear, to send us men? They need not be idle, even now. If they had no language to acquire to occupy them, we could set them at work in their own tongue the day they landed.

We have now a school here in Kobe, where we meet nearly forty young men each afternoon. They pay the rent of the building and all the expenses. They come and read and study the English Testament an hour with Mr. Greene; then they have reading in English, History, Geography, and Arithmetic. Our brethren in Osaka have a similar school, nearly as large.

Kobe, *December* 23, 1872.

REV. HENRY VENN.

It is known to the readers of the "Herald" that the Church Missionary Society is one of the oldest and one of the most successful organizations in the world. Its constituency is the evangelical portion of the Church of England; and it may be regarded as an index of the resources, material, intellectual, and moral, of that intelligent and influential body of Christians.

Those who have watched the history of this Society during the last twenty-five years, will have noticed with admiration and delight the comprehensiveness of its plans, the soundness of its policy, its steady growth, and its unswerving catholicity. They must have felt that there were faithful and efficient laborers at home, as well as abroad; and upon inquiry they would have found that the most useful of them all, their leader and their guide, was the Rev. Henry Venn, a member of that family which is so widely known, on both sides of the Atlantic.

On the 13th of January last, this venerable man finished his earthly course; and it is impossible to look back upon his life without emotions of thankfulness and joy, in view of the distinguished service which he has rendered to evangelical truth. He has done much for Christianity in England; and he has greatly quickened and strengthened the operations of his Society in all parts of the earth. He became its Honorary Secretary in 1841; and he has devoted himself to its interests, for more than thirty years, with unwearied diligence and fidelity.

It has been the privilege of the writer of this notice to be the guest of this honored servant of Christ; and he feels constrained to bear his testimony to the rare combination of qualities which have proved so fruitful of good in the field of missions. Were it needful to specify those qualities which were the most obvious and striking, the task would not be easy. The intellectual strength of Mr. Venn was certainly remarkable; but so was his knowledge of men; so was his wisdom; so was his magnanimity; so was his transparency; and so, preëminently, was his executive ability.

There were two characteristics, however, which arrested attention at the outset. (1.) His catholicity was outspoken and decided. He rejoiced in the labors and the successes of all other missionary societies, provided only that they were honestly endeavoring to enlarge the kingdom of Christ. His whole course as a Secretary has confirmed this impression. He never authorized the least interference with the rights of other societies, but, on the other hand, invariably discountenanced and deplored every such measure. (2.) His spirituality was undoubted and refreshing. He believed in agencies, policies, methods. He formed his plans with singular care and foresight. But he felt that all human devices must utterly fail, without the presence and favor of the Chief Missionary. Hence he prayed much for missions; and his faith in their success never faltered.

On the 16th of January, the Rev. J. Tucker, a former Secretary of the Church Missionary Society, was called to his final rest. He was associated with Mr. Venn for many years at Salisbury Square, after having proved himself a useful laborer at Madras; but he has been the Vicar of West Hendred since 1852.

MISSION TO NORTHERN MEXICO.

The February "Herald" announced the beginning of a mission in Western Mexico, and a letter from Mr. Watkins, on a subsequent page, seems to indicate that the undertaking is full of promise. The Prudential Committee are now permitted to say, that they are about to commence operations in Northern Mexico, in circumstances which are peculiarly auspicious.

It is generally known that Miss Rankin has been laboring in New Leon, and to some extent in other States, for several years, and that her success, in the face of serious hindrances, has been exceedingly encouraging. Wishing to place the work upon a secure and stable foundation — as the American and Foreign Christian Union, with which Society Miss Rankin has been connected, can no longer carry it forward — she has proposed to transfer it to the Board. On the 4th of March, therefore, the Prudential Committee resolved to accept the offer, gladly recognizing, at the same time, the wisdom, self-denial, and courage which she has exhibited, as also the signal service which she has rendered to the missionary enterprise.

An interesting sketch of her efforts is deferred to the next "Herald," for lack of space in the present number; but as the friends of the Board will be anxious to know just how much the two missions are to attempt, a few words of explanation are deemed appropriate.

The mission to Northern Mexico is to have its center at Monterey, in New Leon. Very soon, it is hoped, Saltillo will be made a permanent station, and a little later Durango may become another; in both of which cities the truths of the gospel have been proclaimed through the agency of Miss Rankin. Thus, with the Divine blessing, three States will have been occupied. A fourth on the north, Chihuahua, will receive attention as soon as practicable.

The mission to Western Mexico has its center at Guadalaxara (or Guadalajara), and it will endeavor to work upward through Sinaloa and Sonora. A reference to the map will show that the two missions will operate in nearly all the region which borders on the United States.

If it is asked why the Board does not select fields which are more populous and more influential; this is the answer: —

(1.) The providence of God has opened the way to the States which have been mentioned, and to none besides, with a clearness and distinctness which it is impossible to misunderstand.

(2.) Other parts of the country will soon be possessed, if not already possessed, by other societies. Three or four denominations are even now in the capital; and they will naturally work outward to the most desirable localities. All interference with their plans should be earnestly deprecated.

(3.) It is a fundamental rule of the Board to avoid a joint occupancy (with other societies) whenever it is practicable to do so. The importance of this rule is becoming all the while more and more obvious.

MISSIONS OF THE BOARD.

Mission to Mexico.

ENCOURAGEMENT AT GUADALAJARA.

STATEMENTS from the brethren recently sent to Mexico, respecting their journey to and reception at Guadalajara (where they arrived November 9, 1872), were published in February. Mr. Watkins wrote from that place January 1st: —

"I have been introduced to the most influential men in the city, and without exception have received favor in their sight. December 13th I was introduced to Vollarta, the Governor of the State. He showed me every kindness in his power. Knowing my mission to Guadalajara, he voluntarily offered his services at any time that we might need them. On the 14th, I was for hours in the archbishop's house. Though he is a zealous advocate of the Romish Church, he was kind to me, conversed freely, showed me his library, which contained very curious and rare books, and also presented me with an inscription lately found in an old image, that I might copy it for myself, which I did as well as I could. Though he was kind, he *did not offer his assistance*, like all the other prominent men I visited, but about this time he took particular pains to warn the pupils in the Roman Catholic Seminary against Protestantism. By this precaution he accomplished but little for his own cause. Since then, one of the students has been inquiring what Protestantism means, and was advised, by an *infidel*, to *read the Bible* and learn for himself.

"On the 15th I was invited to go and see a prominent lawyer here. He is a bitter enemy to the Romish Church, is the Superintendent of Public Instruction in the city, is a moral man, well beloved, favors our intentions, and is ready at any time to help us in doing good to this people. If there were any necessity for it, I could name many intelligent men of this place, whom I have spoken to personally

on the matter, and who think and feel like the governor and superintendent in regard to our mission. The friends of the Romish Church are the same here as in every other place, therefore I need not say how they feel, and what they think of our cause.

"We are able to thank God for giving us reasons to believe that the work which we seek to promote is already begun in some hearts. For instance — a very intelligent boy of fifteen years, has recited his lessons in English to Mrs. Watkins since the latter part of November. When we first knew him he was a very earnest Roman Catholic. Besides pursuing his study of the English language, though working every day, he has found time to read the whole of the New Testament, and some religious tracts we loaned him. He now claims to be free from Romish superstition, and also to possess a regenerate heart. The lad is anxious for the salvation of his widowed mother, and she, on the other hand, is anxious for the soul of her boy, entreating him to go and *confess* that he has read the New Testament and become a Protestant. To-day, the boy, when he learned what was meant by *Christian brother*, asked me, with tears in his eyes, '*I your broder, Sir?*' As yet this is the most encouraging case that we have met.

"I should have mentioned that full three fourths of my time, at present, is taken up in talking with people on religious subjects, who come to our house for that purpose."

Austrian Empire.

UPPER AUSTRIA — HELPERS FOUND.

A LETTER of some length from Mr. Schauffler, dated Prague, January 3d, presents various facts bearing on the prospects of evangelistic work in different portions of the Austrian Empire. The following extracts show that the brethren on the ground meet with some encouragement, and feel that there is an urgent call for more men from America, to join them in their work at once.

"From Upper Austria we have cheering news. Pastor ——, who visited us in Mondsee, and who pleased us much, wrote me December 20, saying that he had been thinking very earnestly about evangelization, had determined to follow up the work we commenced in Mondsee, about which he gave some encouraging incidents, and would like to do more, visiting places where single scattered Protestants gave him a legal right to work, holding informal meetings, endeavoring to draw in Catholics, and distributing evangelical literature; in short, doing just the work we should set an evangelist to do. He proposes to do this on holidays, when he has no service in his own parish. . . . . So the Board is already represented in Upper Austria by a thoroughly educated, pious. and zealous German pastor. An auspicious commencement of the good work, and of genuine coöperation.

"At least two of the best Lutheran pastors in Upper Austria, and one in Styria, are ready to coöperate with us in the three most important departments of missionary work — the training of evangelists, evangelistic work, and the dissemination of Christian literature. . . . . Mr. ——'s letter confirms us in the view that Linz should be the next station occupied. It should be occupied *soon*, if we mean to keep pace with the demands of the work. To awaken the hopes of these pastors, and then either disappoint them by delay, or let them start the work of evangelization and training of evangelists, without our having men on the ground to take hold with them, and so insure the adoption of the principles and methods which experience has sanctioned in other fields, would be very unfortunate."

HUNGARY.

"The great extent of Hungary, its large population — fifteen and a half millions, the lack of religious element in the Magyar character, and the bad condition of the Protestant churches combine to render Hungary a most destitute and needy field. If missionaries should go to that part of the Empire where Christ is least known, and where indifferentism, infidelity, and immorality most abound, they certainly should go to Hungary.

"We are not prepared to recommend the immediate occupation of Pest; but when we look at the map, and think of Hungary's spiritual destitution, and reflect that were missionaries on the ground to-day, it would be a couple of years before they would be fully ready to go to work in the three languages, — Hungarian, Slavic, and German, — we feel anxious to have a missionary force at least preparing for the work which is *sure* to open very soon."

CALL FOR MORE MEN.

"We are prepared to 'push things' by asking for *eight men*, and that is not pushing any too hard or too fast. When you study the map (I hope you have a good large one to spread out as you consider our call) and think of the thirty-five and a half millions of Germans, Bohemians, Silesians, Galicians, Hungarians, Rumänians, Servians, Croatians and Dalmatians, to whom the Lord gives us the privilege of carrying the Gospel; reflect that we must work against the dead weight of a generally corrupt Protestantism, and contend with a rapidly spreading materialism on the one hand, and with Popish bigotry on the other; that the native working force is yet to be created, and an immense amount of preparatory work to be done; does it appear extravagant to ask for eleven men, in all, to commence this work? Murray's last guide-book for Turkey (just issued) gives the population of Turkey, exclusive of Rumänia, Servia, and the African provinces, — *i. e.* the Board's mission field and Syria, — as 27,300,000. Austria contains 35,500,000, *all accessible to the missionary.* When we ask for eleven men to commence missionary work which we pray may leaven this Empire, it is as though Turkey were a new field, all open to the Gospel, and it were proposed to station two men at Philippopolis, three at Constantinople, two at Erzroom, and two at Aleppo, and that to acquire, and labor in, the Turkish, Armenian, and Bulgarian languages, I think I need say no more in defense of our sobriety and moderation.

"We are all deeply impressed — I had almost said *oppressed* — by the facts that we are engaging in missionary work right alongside of Protestant pastors, educated in German Universities, well posted in classical and theological studies; that we must contemplate the training of preachers who will eventually be called to pastorates alongside of these men; that we reside in the midst of civilized and cultured city society, where we must contend with skepticism and materialism; that alongside of the existing Protestant churches, we occupy a very delicate and difficult position; and that we are called, under such circumstances, to be a spiritual leaven, and start a new train of influences. In calling for new men, we desire only those who will add to our strength as a mission, by supplying those qualifications which we painfully feel the lack of. Much as we desire reinforcement, we would rather wait than have men come who would need to lean on us, for we can't afford to be leaned on. We need those who, by their true piety, strong faith, and sanctified acquirements, will be a *Christian power* in this land."

Zulu Mission — Southeastern Africa.

MRS. EDWARDS' SCHOOL.

In a brief letter from Inanda, dated October 23, 1872, Mrs. Edwards makes the following pleasant statements respecting the girls' boarding-school: —

"We have had enrolled forty-one pupils. There are thirty-eight in attendance at present. The term commenced on the 11th of July, and will close the 6th of November. Miss Lindley assists; two of the girls have relieved me of two classes; and Louisa Nembula has charge of the writing.

"There is more religious interest at present than I have known at any previous time. A morning prayer-meeting is held daily, between five and six o'clock, and groups of three, four, or six, take a Testament and Hymn-book and retire to a quiet place for prayer after school closes in the afternoon. Three have expressed a hope in Jesus within two weeks. All excepting one have become Christians since they entered the school, and all but two attribute their awakening to the influence of the girls who entered the king-

dom before them. Some of these first girls are at their homes; two are married.

"Of the girls now in school, seventeen, we trust, have passed from death unto life; and when we requested it of those who were troubled in their hearts on account of their sins, and who wished to forsake them and follow the Saviour, all but three arose.

"The feature which is full of promise, to my mind, is the influence for good exerted by the Christian girls. They are talking and praying with the unconverted ones. I hope this is the dawning of better days.

"The workmen are engaged on the new building, which we hope to occupy when we reassemble, the first of February. It is to be as plain as possible, but vines and flowers will soon hide any deformity. I wish you could see the hedge of roses just now in bloom. Cuttings of climbing rose were planted, no care has been bestowed since, and it now makes an impenetrable fence, is evergreen, and once a year delights the eye with its profuse bloom. One planted by the veranda is so beautiful that I am tempted out into sunshine and rain to admire it."

European Turkey Mission.

PROGRESS AT MERICHLERI.

Mr. House, one of the new missionaries, wrote from Eski Zagra, January 4th:—

"I snatch a few moments to tell you of a very interesting visit that Brother Bond and myself made to Merichleri a few days since. On Monday of last week two of the Protestants came to us from that village, with encouraging accounts of the progress of the work there, and bringing a letter from Demere, the only communicant in that place, saying that one man there wished to be admitted to the communion and have his child baptized, and that there was also a marriage ceremony to be performed in the Protestant community.

"On Saturday Brother Bond and myself started for the village. As we drew near, we were met by three boys of the Protestant community, who had come out quite a distance to meet us. We reached the village just as the sun was sinking behind the mountains in the west, and soon reached the Protestant quarter, and in front of the new Protestant chapel and school-house were very warmly greeted by Demere and a goodly number of the friends. Afterwards we were conducted to the house of our host, where we were received in the most cordial manner. The wife of the host, the very woman who received us so pleasantly now, had once beaten one of the girls from our school (when it was in Eski Zagra), because she was a Protestant.

"Saturday evening was pleasantly spent in conversation with such of the friends as came to our room, and in a short prayer-meeting at the chapel. It would have greatly amused our friends in America, if they could have seen us that evening in our room, with our host and the friends who gathered around us. The room had only a mud floor, and over this was spread first matting, and then native carpeting, with here and there a pillow lying upon the carpet. There we all sat, Mr. Bond and myself as well as the friends, upon the pillows or the carpet, and we enjoyed the evening much.

"The Sabbath was filled up with services. At about the usual time for morning service in our own land, we gathered in the chapel, and Mr. Bond preached. Gradually the little chapel filled up with men, women, and children, until quite a number stood around the door. I counted ninety-five, and probably did not count all the children. It was a pleasant sight, I assure you, to see such interest in the truth, and was doubtless doubly interesting to me, as this was the first Bulgarian congregation I had seen. In Eski Zagra, you know, the people still hold themselves aloof from us. After the service we returned to our room, thinking it better that the examination of candidates should take place there, in a less public manner. The room, however, was almost filled with those who came to witness it. Instead of one or two, as we had expected, *four* presented themselves, and were examined by Mr. Bond, and Demere, whom we found

to be a man of very clear views in regard to Christian experience. The examination will be remembered, I think, as one of the most interesting scenes of my life. I could understand but little of what was said, but there was a novelty as well as a solemnity about the whole scene which served to impress it deeply upon my mind.

"In the afternoon two children were baptized, and a marriage ceremony was performed by Brother Bond. The chapel was *crowded*, more than a hundred and fifty being present, I think. Among them were, doubtless, many who are opposed to us, yet there was no demonstration made, and quiet, respectful attention was given by most. Of course there was not such quiet as there usually is in a Sabbath congregation at home.

"In the evening three more were examined, and the Lord's Supper was administered in the chapel. The candidates all seemed to pass very satisfactory examinations. The seven were admitted to the communion, and now there are eight communicants where before there was but one. One of the seven was the wife of Demere, the others were young men, or men in the vigor of life. One of them had once turned our helper from his house, so that he had to leave the village for want of a place to stay; and this, I believe, not more than a year ago.

"The progress of the truth seems wonderful when we remember that less than a year ago the house in which Mrs. Haskell was staying in the village was stoned. Now the people have a chapel of their own, the *first* Protestant chapel among the Bulgarians, and reared by their own earnest exertions. They did indeed receive some help from outside, but most of it, I believe, was from native Protestants in other places, and they spent upon the chapel themselves about fifteen liras ($75) in money, and about a hundred days of labor. And not only have they a chapel, but we were permitted to hold large *public* meetings in it without molestation. Surely we may take courage from what we have seen in Merichleri, and go forward with renewed earnestness and zeal to the work to which God has called us in this land."

Eastern Turkey Mission.

FROM BOSTON TO VAN.

To most readers of the "Herald," who have never been themselves on missionary ground, letters from new missionaries, presenting first experiences and first impressions, often have a special charm. The following from Mr. Scott, the new missionary to Van (about 300 miles southeast of Trebizond), respecting the journey to that place, the people, the beginnings of the work there, etc., will be read with interest. It was written in November last: —

"Our journey was somewhat protracted but not tedious. Across the Atlantic we had prospering breezes and not much sickness. Over the continent we had good weather and good company. The waters about the 'Isles of Greece' treated us a little roughly, but their roughness only made more grateful our entrance into the Golden Horn. The two weeks spent at Constantinople were busy and delightful.

"The Black Sea gave us a fair passage, and at Trebizond we found our goods, and an efficient escort in Mr. Pierce and Miss Van Duzee; our first taste of genuine Turkish life, and the beginning of a well engineered and well graded carriage-road, extending to Erzroom. Mrs. Scott found the carriage a great relief from the wear and tedium of that part of the journey, and instead of being overcome, as it was likely she would be by any other available mode of conveyance, she grew strong every day. We passed six weeks pleasantly at Erzroom, during which time I had the privilege of making my first 'tour' with Brother Parmelee, and of attending the annual meeting.

"From Erzroom to Bitlis we experienced unadulterated Turkish traveling and hotel accommodations. The road not admitting of carriages like ours, we left that source of comfort to be brought by cart, and betook ourselves, one and all, to the saddle. The first night out we passed in a Koordish village, in an underground 'house' by name, but mud-built, cavernous stable, in fact. Our 'baggage-master' not thinking it desirable, on his part, to go

as far as we did (six hours only), halted for the night four hours out of Erzroom, thus leaving us, as to bedding and eating, in a state of bare expectancy; which state continued till noon of the next day, except that we procured some native bread and buffalo's milk for the eating.

"'Straight slumber' will hardly describe our night experiences, with our animals occupying the larger part of our bed-room. We deposed and disposed of ourselves as best we could, on the raised portion of the room. Pillowing our heads on 'downy' saddles we sought repose, but instead of sleep, fleas — active, skillful, sharp, and in number as the sands of the sea-shore — came upon us. For a long time no one spoke, but each listened to the rustling of the rest, as all turned and rubbed and brushed, in vain attempts to dislodge the invading hosts. These subdued rubbing sounds were interrupted by one of the horses taking a taste of Miss Ely, who had made her bed in close proximity to the quadrupeds. In a mild but decided tone she remonstrated with the animal; and thus introduced a general conversation which lasted till morning, and in which a rooster, perched near by, took distinct and frequent part. As soon as daylight began to come down through a ten-inch hole in the roof, which serves the office at once of window and chimney, we made our way out into the open air, and by the side of a running brook sought to wash away the wan features which the night's accommodations had induced. To veterans such experiences are too common to be remembered, but we were new then, and naturally were impressed with the unique character of Koordish hotels. But the Lord gave more sun than shadow to our way. We had, day by day, the most delightful scenery around and above us, while beneath our feet was a continuous profusion of flowers, many rich in hue, and rare."

LAKE VAN.

"For days we traveled towards Mount Stepan, with lofty, snow-crowned summit. Nearing the mountain, we came suddenly in sight of beautifully blue Lake Van — a gem of lakes, grandly set among the hills. The waters are clear as crystal; quite strongly impregnated with salt and alkaline substances, but not entirely uninhabited, water-fowls, and a kind of fish like sardines, being found in abundance. For two days our way was along the shore — days full of charming pictures. No combination which earth, air, water, and sky can give, was lacking. Besides its beauty, the lake had for us a kind of home-like interest. Here was that spot on the map named Lake Van, with which we had been so long familiar, become a visible reality. Here was the lake to the shore of which we had sent forward our expectations of a home, and around which had gathered hopes of much fruitful work for Christ. It seemed like an old friend, and I was glad to be near it.

"Sending us to Bitlis, for a time, was one of the Lord's good directions. I don't mean to say he has any other than good. If we had been obliged to spend our first summer in a place less healthful, it is probable we should have experienced evil results; but under the influence of pure mountain air and water, and Mrs. Knapp's rare commissary demonstrations, we were enabled, at the end of three months, to report commendable progress, physically."

VAN AND ITS PEOPLE.

"With Van and its people we are agreeably disappointed. The city and gardens are much more attractive to the eye than any other we have seen in this land, having tolerably wide streets, abundance of trees, and respectable houses. The surroundings, too, are pleasant. Picturesque mountains attract the eye in the near background, while in front, the shore of the lake — curved like the Bay of Naples, the blue waters, islands, jutting points, and snow-crowned summits beyond, make a picture that would adorn any land. We only regret that, owing to the low level on which the city and gardens stand, the dampness of the soil and the abundance of water and shade, it seems probable that we cannot live immediately among the people with safety. Mr. Barnum wrote you about buildings to be located on a mountain side, an hour or more from our present situation. Since reaching here, however, we have explored more thor-

oughly, and have found an elevation apparently high enough and dry enough to be free from malarial influences, and an hour nearer the city than the other proposed site. There is a stream of water near, and it is only seven minutes' walk to a thickly settled part of the gardens. (The 'Gardens' are three miles long by one or more wide.)

"The people are, on the average, more intelligent and civilized than in most Turkish cities. Men who cannot read are the exceptions, and within the past two or three years, one or two girls' schools have been established, and are quite largely attended by the younger girls — an advance due, without doubt, to the spreading influence of missionary labors in other places and other years. All classes — Armenians, Turks, and Koords, bishops, priests, and laymen — have, thus far, treated us with almost uniform civility. Some of the priests have warned their people to keep away from us; and an attempt was made to secure an anathema against us from the 'High Priest,' but he, so far as we can learn, has read the New Testament understandingly, and thought it not best to issue the fearful curse.

"In some respects the intelligence of the people is favorable to our work. They are less easily controlled by their ecclesiastics, less inclined to be satisfied with the mummeries of the church, and better able to understand the errors of their faith. But in some respects it is unfavorable. A 'little learning' here operates very much as it does in America. They are puffed up, self-satisfied, proud of their wisdom, and 'know not that they are poor and blind.' A man with whom some conversation was had in reference to his giving us lessons in the language, recommending himself, said he was 'superior to any man in the city, in writing and religion.'

"We shall not be disappointed if opposition comes; but if Satan rises up against us, it will be a tardy move on his part, for the Lord has already brought large numbers to our Sabbath services who have heard the Word, and a good number of Bibles and parts of Bibles have been sold, so that the truth has been widely scattered already. We have great reason for gratitude that our prayers, and the prayers of the many at home who are interested in this new field, for a 'wide door of entrance' for the gospel, have been so fully answered, even now. We have four preaching services every Sabbath — two in the city and two in the gardens — besides meetings for the women on the Sabbath and during the week."

Mahratta Mission — Western India.

PLEASANT LABOR, BUT TOO MUCH.

Mrs. Winsor wrote from Satara, January 11, stating that her husband was unable, then, to report, as he wished to do, a recent tour, and mentioning overwork as a reason for his illness. She says: —

"I fear he worked too hard while we were in the villages; but he saw *so much to be done*, and the *people were so ready* to hear, that he was urged on to do more than he otherwise would have attempted. Upon going into one village, he would learn of those in other villages who were anxious to hear, and were calling him to them. One afternoon I said to him, 'Now do you not think you had better rest a little, and go only to Meera?' (a near village.) 'Yes,' he said, 'I am going to Meera, but I feel as if I must go to two other villages first.'

"There was a village far away from our place of camping, up among the mountains — that was where he *must* go. Two villages, four miles apart, had been visited in the morning, and I felt not a little anxious when *three* more were spoken of. After he returned, however, bringing a very interesting account of the reception of the Word, I almost chided myself for what seemed selfishness — that I sought, perhaps too much, to save my husband's strength, and thus hinder the Word.

"There was that old man, the Patil (chief man) of that mountain town, who on that day heard about Jesus for the first time. He said, 'Eighty years have I lived in this village; why didn't you come before? Your words are all true, *true!*' And with tears streaming down his furrowed cheeks, he again said, 'I will try to

believe.' How would this man, and the two hundred in another village, have been reached, if the wearied missionary and his tired helpers had not climbed the rough, uneven paths of the mountains that day, to tell about Jesus and his salvation? Other days might have come, but they might have been too late; for *one*, who heard and tried to believe, might have passed away, with hundreds who are to-day dying among these mountains, with no one to show them the light and love of Jesus.

"Never was our life happier than in this touring; never were we more eager to work. We are, therefore, much disappointed that we must leave this particular work for a little season. In our absence [from Satara], Sukeram, the school-teacher, has preached, as we had the two preachers with us. Everything has moved on well. All the prayer-meetings have been sustained, and I am especially pleased that the women have sustained their little meeting. V——, our preacher, is so good and kind! He comes and talks to me of his interest in Mr. Winsor, with the tears in his eyes, and says, 'We are all praying for him and his speedy recovery.'"

North China Mission.

A TOUR IN THE COUNTRY — BAPTISMS.

Mr. Blodget wrote from Peking, November 13th, soon after returning from a visit to out-stations and other places in the country. He says: —

"My recent journey into the country occupied thirty-three days. Mr. Smith joined me at Tientsin, and we were absent from that city twenty-three days, traveling by carts, and stopping for the most part at Chinese inns. The distance traveled in going and returning was five hundred miles — from Peking six hundred and sixty miles. Six adults were baptized and five children. Four of the adults, and the children, are connected with the Tientsin station. Three of the persons baptized live in villages where hitherto we have had no church-members. One of them is a young man, formerly a member of my school in Peking. Another was the widow of the school-teacher. Her husband died in Peking last summer. He was a graduate and a man of some property. His wife was baptized in the presence of her three sons, young men, who also now desire baptism, and of a large number of relatives and of the village people, who were attracted by the presence of a foreigner. Besides those baptized, there are fourteen others who may be regarded as under instruction with a view to baptism. These all desire to become members of the church.

"We have now church-members in twelve or more hamlets, or villages, in different localities to the south and south-west of this city. The journey through Pacheu, Shêncheu, Ning-tsin, then turning eastward, through Têhcheu, would bring one into the vicinity of most of these places. The work is only beginning, and will require much faithful labor, and much prayer, in order to its successful prosecution.

"We have dispatched a woman, who has been taught to read by Miss Porter, to spend the winter in a country village "No. 7," near Têhcheu, with the church-members there, teaching them to read, and instructing them in the gospel. These members are mostly women, and greatly desire her presence. She is a country woman, and will fall in easily with their habits.

"In the course of our journey we put into circulation 5,000 or more tracts, or portions of the sacred Scriptures.

"Mohammedans are scattered everywhere throughout this region, and their mosques are found in many places.

JESUIT MISSIONS — NAVAL ARCHITECTURE.

"The Jesuit missions of the Roman Catholic Church are making rapid advances among these country people. In one place we entered a country church, recently erected by the converts, with a grant in aid from the European priest. The cost was not far from $750. In the past, China has had her three religions, Confucianism, Tauism, and Buddhism. The three religions which now strive to gain her people are Mohammedanism,

Romanism, and Protestant Christianity. Here is the contest of the future.

"At Tientsin I noticed three gunboats, constructed after the most recent models of Western naval architecture, and of the most costly materials, armed with the most approved weapons of modern naval warfare, and manned entirely hy Chinese. One day's journey south of Tientsin I fell in with an encampment of foreign drilled and foreign armed Chinese soldiers. The number could not have been less than ten or twenty thousand.

Japan Mission.

A BOARDING-SCHOOL AT KOBE.

A LETTER from Mr. Greene, dated "Kobe, Dec. 16th," mentions several matters of interest in connection with the work in Japan, the first of which is the opening of a school at Kohe. He states:—

"I wrote you, some little time since, of our intention to open a school, for the sake of gaining access to a larger number of the people than have hitherto helonged to the circle of our acquaintance. The school has been in operation ahout two weeks, in a huilding hired for the purpose. It is not a mission enterprise, that is, the mission as such is not in any way responsible for it; hut it is a private affair of Mr. Davis and myself. It is a boarding-school, hut aside from the teaching and a general supervision of the whole, we are relieved from all care by a self-constituted body of officers, who seem to be doing very well. The number of hoarding and day scholars is ahout forty. We give an hour and a half each, every afternoon. My principal exercise is a lesson from the Old Testament, which occupies about an hour. It is from the English Bible, to he sure, but we must choose hetween that and the Chinese, and there is not much douht as to which is the hest of the two for the class of scholars who come to me. There are ahout eight or ten who read, and more than as many others who sit by and listen; and all manifest a good degree of interest in the exercise, and keep me pretty busy answering their questions.

"Sundays I have a Bible-class of about twelve at the school-house. Yesterday we read the last half of the 19th chapter of Matthew, which furnished the suggestions for a talk of an hour and a half. I could not ask for a more attentive or appreciative audience.

"I think that, very soon, I shall be able to form a class for the daily study of the New Testament, besides the regular reading in the school, and if it were not for the work of translating, I should be inclined to commence on it at once; hut as it is I am in some douht. For nearly two years, with very little intermission, we have read daily to a small class of Japanese, hut I have never before had an audience like the one this school brings together, and we trust great good may result from the enterprise."

DEATH OF YEINOSKI.

The arrest and imprisonment of Yeinoski, a teacher of the missionaries at Kobe, who had become much interested in Christianity, in the summer of 1871, the efforts to secure his release, subsequent rumors of his death in prison, etc., will not have been forgotten hy readers of the "Herald." Mr. Greene now writes (Decemher 16):—

"Some little time ago, a letter was received from the wife of Yeinosuki [Yeinoski], by some of her old neighbors, to the effect that she had heen suffering much during her confinement, but was somewhat hetter off at the time of writing. She asked them to tell us of the letter, and to solicit from us money with which she might alleviate the misery of her prison life; hut she neglected to give any directions as to the sending of the money, and the only clew to her whereabouts was the post-mark on the letter, which showed that it had been mailed from a city some four or five miles southeast of Kioto According to the best information we could get, the letter (which we never saw) was manifestly genuine. There was, we understood, no mention of her husband's name in it, which was not strange, for the hushand and wife have not probably met since they were captured. I almost immediately wrote to the Governor of Kobe, who had previously

told me he could get no clew to their whereabouts, saying that I had reason to believe that Yeinosuki was confined in or near Kioto, and requested him to inquire as to his health, and whether anything could be done to secure his release. In the course of about twenty days I received an answer, giving us the sad intelligence of his death on the 25th of November last, the day previous to the date of my letter to the Governor, and that his wife was still in prison in Kioto. I shall do all in my power to secure her release, but I am not very sanguine of speedy success. I presume we shall never know anything definite of the history of his prison life, yet we cannot but hope that he was comforted by the assurance of the presence and love of the Saviour, of whom he loved to read and to whom he loved to pray."

CHANGE OF CALENDAR — SALE OF BIBLES.

Some other matters indicative of changes taking place in Japan, are noticed by Mr. Greene, as follows: —

"A proclamation, or rather edict, has been recently promulgated here, to the effect that from this coming New Year the Japanese calendar is to conform to that of Europe and America, excepting that the year number will be different, dating from the time of the Emperor Jimmu, [?] who was the first of the present line of princes, making the coming year 2853 instead of 1873. Hereafter Sunday is to become a legal holiday, partially at least, so that even the Japanese must bow down to Christ. I saw to-day, as I passed a government warehouse, carved on a stone over the doorway, 'Anno 1872'; so they, too, though they seek to shut his truth out of the land, erect monuments to his memory, and set apart a day which celebrates his resurrection.

"I have made arrangements with a Japanese bookseller to keep a small stock of Bibles, which he regularly exposes for sale with his other books. He does not quite dare to keep copies of Dr. Hepburn's work, but he has both English and Chinese versions, and I hope he will before long venture to sell the Japanese also."

IMPRISONMENT OF A FRIENDLY OFFICIAL.

Mr. Gulick wrote from Osaka, December 16th: —

"Seki, the officer of the Kioto police who befriended us while there last spring, after an imprisonment of 110 days for this offense, was brought to trial, and sentenced to thirty days further confinement, in his own house. Ten days ago, upon the expiration of the 140 days, being set at liberty, he at once came to Osaka rented a house, and made his arrangements to become my teacher of the Japanese language, as he had purposed to do when we first moved from Kioto, last July. Having completed his arrangements, he returned to Kioto last week, for his family and effects, when he was again called to account by the Kioto authorities, reprimanded for having come to Osaka, and forbidden to leave the city. To this extent, he is again a prisoner for an indefinite period."

MISSIONS OF OTHER SOCIETIES.

WHAT ENGLAND IS DOING FOR MISSIONS.

UNDER this caption, the January number of "The Free Church of Scotland Monthly Record," contains an article, most of which will be given here.

"The oldest society is that for the *Propagation of the Gospel in Foreign Parts.* It owes its origin to the religious enthusiasm of the Commonwealth, when the Long Parliament ordered that a collection be made throughout the Churches for the evangelization of the North American Colonies. It was afterwards incorporated by royal charter, in the reign of Queen Anne, and was then made what it continues to be very much to this day — a strictly colonial society; that is to say, whatever missionary operations it undertakes are carried on on behalf of the Queen's subjects. The Propagation So-

ciety is the virtual founder of the Church of England in the various colonies, and through its agency, mainly, the various colonial bishoprics have been established. Bishop Pattison, who was lately massacred by the natives in one of the South Sea islands, was one of its missionaries. It is chiefly supported by the High Church party. In 1701, its income was £1,537; in 1871, it was £97,604.

Church Missionary Society. — "Our Presbyterian theory is that *the Church* should be its own missionary society; but there are several reasons why the Church of England, as such, cannot undertake directly its own missionary work; and one is, that so wide a difference exists between many of its members on the subject of the nature of the gospel. Those, for example, who hold what we call the Evangelical faith, cannot support conscientiously the Propagation Society, and so they sustain another which more adequately expresses their convictions. That other is the *Church Missionary Society.* It dates from 1799, when a few men met in London, and agreed to form an association for the express purpose of carrying the gospel to the heathen. At first it had to struggle with many discouragements; for it at once admitted the laity to a place in its counsels, and for this and other reasons it was discountenanced by the bishops. Now, however, it has got over all its difficulties. The Archbishop of Canterbury himself has become one of its presidents, and alike in India, Africa, and Australasia, it has been honored of God to do a great work for the gospel. Like its sister society, it has a speciality. The *Society for the Propagation of the Gospel* has shown itself particularly concerned about the multiplication of bishops. The *Church Missionary Society* has devoted itself to the training of native agents, of whom it now employs over two thousand. Tinnevelly, in South India, has been the region in which this society has met with the greatest amount of success. Its income during the first ten years of its existence averaged only £1,000; now it is about £150,000.

"The *Baptist Society* commenced operations toward the close of the last century — Andrew Fuller being the first secretary, and Dr. Carey the first missionary. It carries on extensive operations in India, Ceylon, China, and different parts of Africa, especially in the West India Islands. Its income to begin with must have been very trifling. Now it reaches over £32,000 a year.

"The *London Missionary Society,* is supported chiefly by the Congregationalists; but the names of a number of its agents are household words in all the churches. Williams, for example, the martyr of Erromanga; Livingstone, the most famous of African discoverers; and Moffat, who was so lately among ourselves, receiving a well-merited distinction from the metropolitan university. The history of the Madagascar Mission reads, it has been remarked, like the history of the early Christian Church. Nothing in England can compare with it. All classes of the population have passed like a mighty stream into the churches. In 1870, no fewer than 78,752 were added to the congregations of the Society; and in 1871, 63,000 have followed. The income of the Society is £107,000.

Wesleyan Missionary Society. — "While the Church Missionary Society can speak of a wonderful work of grace in Tinnevelly, and the Baptists of the like work in Jamaica, and the London Society of Madagascar, *the Wesleyans* can tell of a great blessing which has followed their efforts in the Fiji Islands. There, heathenism is virtually extinct, and Christianity is as much the religion of the people as it is of the people of England. In 1871 the number of church-members was 20,348; the number of attendants on public worship, 100,000; the number of day schools, 1,524, the number of scholars 51,125. With results like these before us, can it be said that Christianity has lost its power in the world, or that Christian missions are the efforts of a vain and profitless enthusiasm? The *Wesleyan Methodist Society* was founded by John Wesley himself, and has its agents in all parts of the world. Its income is fully equal to that of the Church Missionary Society, being last year about £150,000.

"In addition, however, to the five great societies we have thus named, there are several others doing much good on a smaller scale. Among these are the missions of the two *Nonconforming Methodist Churches* (which spend an income between them of over £17,000); the missions of the *Society of Friends;* and last, but not least, the *China Mission* of the English Presbyterian Church, which requires for its support an annual sum of £10,000.

"This represents roughly what England is doing for the conversion of heathendom. It is giving yearly over half a million for the purpose. Not a large sum in itself, when the enormous wealth of the country is taken into account, and its extravagant expenditure upon questionable objects is considered; but it is great compared with what it was half a century ago. And if so much has been accomplished in the past through the inadequate means which the Church has had placed at its disposal, what, we again repeat, may we not expect to see doing and done, if we live to see the commencement of 1900. The gold and the silver are still the Lord's. He can open the heart and hand in the future as he has done in the past; and it is the merest unbelief to talk as if the material resources of the land were increasing, but not for God; that men were growing richer, but were not to be expected to grow in liberality; that all interests were to benefit by the better days that have come upon our industries, save and except the one interest of the kingdom of Christ. We must not for one moment give countenance to the notion that God is adding to the means of England merely to make the people more comfortable. He is giving them more, that they may have more to give."

(ROMAN CATHOLIC) ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

THE last Report of this Association, the publication of which (in May last), it is stated, "coincides with the fiftieth anniversary of the foundation of the Association," gives the following table:—

STATE OF THE MISSIONS IN 1872.

Missions.	Christians.	Bishops.	Missioners.	Native Priests.	Seminaries & Colleges.	Schools.	Orphanages.
E. Su-tchuen	38,000	1	21	34	1	98	2
W. Su-tchuen	35,000	1	17	31	2	102	2
S. Su-tchuen .	17,000	1	13	5	2	69	–
Kouy-tcheou .	10.000	1	17	2	1	34	10
Yun-nan . .	8,500	1	10	7	1	11	8
	108,500	5	78	79	7	314	22
W. Tonquin .	140,000	1	24	83	9	–	6
S. Tonquin .	70,000	2	8	38	1	–	–
	210,000	3	32	121	01	–	6
N.Cochin China	24,212	1	7	33	1	–	–
E.Cochin China	29,826	1	10	25	1	–	–
W.Cochin China	33,500	2	39	13	1	–	–
Cambodia . .	10,000	1supr.	2	–	1	–	–
	102,538	5	65	71	4	–	–
Siam . . .	10,000	1	20	8	1	16	4
Malay . .	8,500	1	14	–	1	14	1
	18,000	2	34	8	2	30	5
Pondicherry .	128,000	1	58	22	5	54	4
Mysore . . .	24,500	1	20	6	1	18	2
Coimbatoor .	18,000	1	18	4	1	20	–
	170.000	3	96	32	7	92	6
Japan . . .	Some thousands persecut'd.	1	14	–	–	–	–
Corea . . .	18,000 before the persecution.	1	3	–	–	–	–
Mandchouria .	8,000	1	10	–	–	–	–
Thibet . . .	Some hundreds.	1	9	–	–	–	–
Kouang-tong	15 to 20,000	1	22	3	1	–	2
and Kouang-si	Some hundreds.		5	–	–	–	–
S. Birmania .	9,350	1	15	3	1	–	–
N. Birmania .							

The following "Summary" is also given, which must include some "missioners," etc., not in the table. "23 bishops, 440 missioners, 320 native priests, 700,000 Christians." The report of receipts in 1871 is as follows:—

EUROPE.

	£	s.	d.
Dioceses of France	139,949	8	6
" Germany	9,619	16	0
" Belgium	12,919	17	1
" Spain	570	19	10
" British Isles . . .	6,597	8	8
" Italy	12,331	4	11
" Levant	552	11	11
" Netherlands . . .	3.372		

Dioceses of Portugal	1,688	10	0
" Poland	44	16	8
" Switzerland . . .	2,291	11	6
From different countries of the North	6	0	0
From different dioceses of *Asia* .	574	15	7
From different dioceses of *Africa*	857	11	10
Dioceses of *North America* . .	6,142	11	8
" *South America* . .	3,064	12	11
From different dioceses of *Oceanica*	251	11	4
Total receipts for the year 1871	£200,835	13	11

About $1,004,178, gold.

CHURCH MISSIONARY SOCIETY — ENGLISH.

THE following table presents a statistical summary of the missions of this Society, as given in its last Annual Report: —

MISSIONS.	Number of Stations.	Clergymen.			Lay Teachers and other Helpers.	Native Communicants.	Seminaries and Schools.	Pupils.			Total.
		European.	East Indian and Country born.	Native.				Boys.	Girls.	Seminarists.	
West Africa	7	7	..	8	46	1,378	20	790	718	152	1,660
Yoruba	8	9	..	9	50	1,468	19	683	591	62	1,336
Niger	5	..	..	9	13	50	1	13	13	..	26
Mediterranean	5	7	..	2	19	123	11	255	121	10	386
Western India	8	14	..	4	60	322	21	1,279	172	20	1,471
North India	34	56	2	12	422	2,223	235	12,060	2,766	..	14,826
South India	23	39	..	50	1,054	10,303	557	13,321	3,848	41	17,210
Ceylon	12	13	..	10	184	908	166	3,045	1,450	..	4,495
Mauritius, includ'g Madagascar	4	6	..	1	14	151	9	105	58	7	170
East Africa	1	2	..	..	1	7	..	..	..	..	..
China	8	19	..	2	44	546	9	60	55	6	121
New Zealand	18	16	..	13	122	1,544	2	40	25	2	67
Northwest America	18	10	3	6	27	1,452	12	223	147	9	569
North Pacific	2	1	..	..	1	..	1	47	65	..	112
Total	153	199	5	126	2,057	20,476	1,063	31,921	10,029	309	42,505

The income of the Society for the year was — from associations, £113,492 12*s.*; benefactions, £13,735 12*s.* 11*d.*; legacies, £16,247 3*s.* 4*d.*; other sources, £6,222 8*s.* 2*d.*; total, £149,697 16*s.* 5*d.* ($748,489). Besides this "ordinary income," two donations, of £2,000 each, were received for special funds, and £2,948 16*s.* 11*d.* for the Persia Famine Relief Fund. The expenditures for the year were £157,132 ($785,660). "The general income, as compared with that of last year, shows a decrease of £1,731. In benefactions, there is a decrease of £1,848, in legacies, an increase of £3,356; but the returns from associations have this year fallen to the point reached in 1865, and are £3,163 below last year, and £4,000 below the average of the last five years."

"Eleven European clergymen, two laymen, and two European female teachers have been sent forth during the past year; three European, two native clergymen, and the wives of three clergymen have been removed by death; thirteen ordained laborers, two lay agents, and two female teachers, have, on account of health and other causes, ceased to be connected with the Society. The number of European laborers in full connection with the Society is as follows: —

ABROAD.

Ordained European missionaries . .	166	
Unordained European laborers . . .	13	
European female teachers	9	—188

AT HOME.

Ordained European missionaries . .	33	
Unordained European laborers . . .	3	—36
Total		224

Showing a decrease of three clergymen.

"The number of ordained native and country-born laborers is 131, being an increase of four."

MISCELLANY.

RAROTONGA CHRISTIANS—A MERCHANT'S TESTIMONY

THE "Chronicle" of the London Missionary Society, for January last, gives extracts from a letter from a Christian merchant, who, "some two years since, paid a visit to Rarotonga, for the purpose of engaging a party of natives to accompany him on a mercantile expedition to *Starbuck Island*, distant nearly a thousand miles north of the *Hervey Group*."

"The morning after my arrival, I was aroused before five o'clock by the sound of the church bells, and on looking out, saw a number of men, women, and children, Bible in hand, on their way to the early service. This service is held daily (except on Saturday), and largely attended. The same evening I attended two native prayer-meetings, held in the houses of two of the deacons of the church at Avarua. On Sunday I attended morning and afternoon service in the large stone church at Avarua; also two class-meetings held in the deacons houses. . . . .

"We sailed from Rarotonga on the Tuesday evening following, and during the whole voyage of twenty-two days, services were held uninterruptedly at six o'clock in the morning and evening, and in addition to these, two full services every Sunday. A native teacher accompanied the party, and, as customary, was chosen by the men themselves, his election being confirmed by Mr. Chalmers. He usually officiated, but six or seven of the men were able to lead in prayer, and three or four to preach also. I question if I should have found this state of things among a party of young English laborers, selected without any inquiry on this subject. . . . .

"The first Sunday at sea a young Rarotongan sailor, named Lameke, who had been engaged by the captain, stood up, at Meariki's request, to give out the hymns and engage in prayer, and I could not but think that there were not so many English sailors who would have had the moral courage to do this in the presence of 'all hands.' The conclusion to which I came was, that the men would have as soon thought of going without their food as without their services.

"On our arrival at the island, it was just the same. The first night, after all the excitement of landing, getting into their houses, etc., one of them came down, after tea, to say they were going to hold evening service, if I would come. Of course I gladly went. While here a church was regularly organized, and two natives appointed as deacons to assist Meariki.

"I would like just to mention one little incident which occurred here while I was away in the colonies. . . . . Our brig was leaving for Auckland, and the men were very anxious to send letters by her to Rarotonga; this being much out of her way, unless she should happen to get very favorable winds. Our superintendent, however, said letters might be written by her, and he would tell the captain to call if he could without losing time. This was not at all likely. About a fortnight afterwards, our sub-manager was sitting talking with them one evening after service, when one remarked that by that time the brig would be at Rarotonga, and their friends would have their letters. He replied that this was not at all likely; that instead of having called, she would be getting near New Zealand. The natives again, however, expressed their assurance that she had called, and when he asked their reason for being so certain, the memorable reply was, 'Why, we've asked God every morning and evening since she left, to send her a fair wind, and we know she has called.' It was not until they reached home, about five months later, that they found that their prayers had been answered, and that their trust in God had not been put to shame."

RELIGIOUS MOVEMENT AT BOMBAY.

OF the movement at Bombay within the past year, connected with the labors of Mr. Taylor, the evangelist, the "Bombay Guardian" of January 4, states that,

"looking at matters from a celestial point of view," the year 1872 was "altogether the most memorable of all that have a place in the annals of Bombay." "Several hundreds have passed from death unto life, and are now witnessing for Christ, in word and deed, and consecrating themselves to the work of winning their fellow-men from the bondage of sin. Up to the present time, the presence of God has been more and more manifest. It is not a mere church, in the ordinary sense, that has been gathered; it is an evangelistic body, a self-sustaining mission planted in the midst of the heathen, and aiming at the conversion of the heathen. Six ordained preachers are now connected with it—unsalaried men; prepared to live humbly and economically, and to trust in the great Head of the Church for the supply of all their needs. But these are simply leaders of the people; not substitutes or proxies, doing the work for the whole; but seeking to show to every man and every woman his and her particular work, and the means of doing it."

PROF. SEELYE'S LECTURES.

THE "Indian Statesman," as quoted in the "Bombay Guardian" of January 4, says of one of Prof. Seelye's lectures at Bombay: "We were present on Tuesday evening last, in the Town Hall, and the address then delivered was certainly of a very high order, and well fitted, it seemed to us, to lay hold of the minds of the educated natives, who had assembled in considerable numbers to hear him. Professor Seelye's style is logical and weighty, and at the same time perfectly courteous and conciliatory. He appealed rather to the reason of his audience than to their conscience; but he also insisted strongly that belief in Christianity was not merely an intellectual acceptance of its doctrines, but implied the surrender of the will to Christ, in conformity with the highest reason. The address was intended to demonstrate the philosophical reasonableness of a divine revelation, and to confute the notion which so frequently finds expression among the natives, that a religion which is good for one man is not necessarily good for another. The argument was conducted with great skill and force, and the address was, we believe, listened to with sustained attention throughout. It did not occupy much more than half an hour altogether; and at its close Dr. Bhau Dajee, in a few courteous words, conveyed to the lecturer the thanks of the audience."

THE INTERIOR OF WESTERN AFRICA.

THE last Report of the American Colonization Society says: "To Liberians is due the credit of exploring the country immediately east of the Republic, bringing to light a salubrious mountain region, well populated, and by more intelligent and more civilized tribes than those on the coast. 'At the distance of about one hundred and twenty miles interiorward,' writes a prominent Liberian, 'is the country of the Barline people; a lofty, cool, mountainous country, containing a large and crowded population, numerous towns, unusual and superior civil regulations, and distinguished, withal, by great industrial energies. The capital of the country is a large city, surrounded by a wall of stone; here two market days are kept every week, and thousands of people, even from remote distances, come with goods, provisions, and cattle in large numbers, for sale.'

"Boporo and Toto-Korie are stated to be some one hundred miles almost directly east of Monrovia, with 'a dry, healthy atmosphere, and in a rich country, abounding in beautiful landscapes, elevated hills, and fertile valleys, with charming streams of water murmuring along. Here horses thrive and cattle abound, while the eyes may feast upon the rice and cotton fields, from the latter of which are annually manufactured those immense quantities of cloths that find their way to the Liberia, Sierra Leone, and other markets."

WHAT *ONE* CAN DO.

I HAVE in my field a helper of whom I ought to speak. She lives in a small

town among the mountains of New Hampshire where not much had been done for foreign missions. A lecture was given there some years since, in behalf of the American Board, that led to the renewal of an early missionary consecration on her part. The lecturer said that sacrifice for this cause, made here at home, was a practicable way of becoming a foreign missionary; and was, perhaps, as useful and acceptable as the work done abroad!

This struck the key-note of that early but hindered consecration; and the purpose was promptly formed to go at once into the work of the Board at home. In this purpose the good lady has not faltered since, though at times greatly hindered and embarrassed in her work. She sets apart a fixed portion of her own earnings and savings for foreign missions. This alone has amounted to $25 annually. She formed a mission-circle, to meet at a convenient hour on the first Sabbath of the month, with the full approval of the pastor. Missionary letters are read here, and little pieces touching the cause are recited. She then talks of the wants of the heathen world, and of the missionaries who have gone there, and others are asked to do the same; the service being crowned by a *collection*.

She has also gotten together a little library, of books, pamphlets, and papers, on the subject. These are circulated and read with interest.

The knowledge of this movement has awakened interest widely, and brought in money from as many as seven different States and Territories, and from seven denominations of Christians. Some have given that belong to no church. I have received in all, from this mountain rill of missionary consecration, within the five past years, between three and four hundred dollars.

I take this as an illustration of the benefit of missionary labor among the churches and Sabbath-schools. The case mentioned is peculiar only in its way. It surely cannot be known which shall prosper, this or that, but good seed, sown broadcast, is sure to bring forth fruit.

This case shows how all may become missionaries. One does not need, necessarily, to cross the ocean to become a foreign missionary in *fact* and *deed*. If there were many others like the one named above in our Sabbath-schools and churches at home, there would be no want of funds or of missionaries for the work abroad; for the more there are of home workers and givers, the more will there be for the foreign field. W. W.

GLEANINGS.

—— Miss Baxter, of Dundee, gives the London Missionary Society a small steamer for their work in the South Seas, with special reference to opening a mission in New Guinea, and supplying it with native agents from islands already evangelized.

—— The recent conference at Allahabad, India, of which a notice is given on another page, shows very conclusively what the Christians of this country are doing for India. The sum of $200,000 a year, at least, is thus devoted to the social and moral elevation of India. The English government could well afford to defray this expense in view of the material advantages she is to reap from the awakened life of her subjects in that country.

—— The "Church Missionary Record," in a notice of Rev. Henry Venn, late Secretary of the Church Missionary Society, says, that during the thirty-eight years of his secretaryship he had seen the following results: the European clergy of the Society increased from 55 to 209; the native clergy from 6 to 126; the communicants from 889 to 20,000. This is illustrative of the successful labors of that Society.

—— The missionaries of the London Missionary Society in Madagascar, are much tried and embarrassed in their work by one of the results of their great success — the ill-advised and hasty action of natives, who, ignorant often of the first principles of the gospel, and of the requirements of Christian morality, put themselves forward as teachers, and organize so-called churches. Vigorous efforts are making to raise up an efficient body of native ministers, sound in faith and morals, to meet the exigency.

—— The Gospel of John has been translated into Japanese by the British and Foreign Bible Society, and 500 copies granted the Church Missionary Society for distribution.

—— The February number of the "Chronicle" of the London Missionary Society, notices the ordination of three native pastors in the mission fields of that Society — one in Jamaica, one at Tientsin, China, and one in South Travancore, India. So this good work goes on.

—— There are now two *self-supporting* churches connected with the missions of the Presbyterian Board in China. This is true progress, and the best evidence of the reality of the Christian faith that these believers can give to their doubting countrymen.

—— At Shanghai, eight presses are at work throwing off millions of pages of Christian literature in the Chinese and Japanese languages; in all, eighteen millions of pages the past year, five and a half millions of which were pages of the Scriptures.

DEPARTURES.

Miss Julia E. Dudley, of Elgin, Illinois, and Miss Eliza Talcott, of Plymouth, Conn., sailed from San Francisco, March 1, for Japan, to join the mission there. Miss Dudley is supported by the Woman's Board of Missions, Boston, and Miss Talcott by the Woman's Board of the Interior.

Rev. H. N. Barnum and wife, of Harpoot, Eastern Turkey, sailed from New York March 5, on their return to Harpoot. Miss Lella C. Parsons, daughter of Rev. J. W. Parsons, of Nicomedia, Western Turkey mission, sailed at the same time, to join that mission, at Nicomedia. She is supported by the Woman's Board of the Interior.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.
North Yarmouth, Cong. ch. and so. 11 00
Portland, State st. ch. and so. m. c. 11.66; Welsh Cong. ch. and so. at Rolling Mills, 15; 26.66
Yarmouth, a friend, 18 00——55 66
Hancock county.
Castine, Samuel Adam 50 00
Kennebec county.
Waterville, Cong. ch. and so. 16 11
Lincoln and Sagadahoc counties.
Bath, Winter st. Cong. ch. and so. (of wh. fr. Maj. Thomas Harward, to const. Rev. John Elliot, of Rumford, Me., H. M., 100); 391 51
Bristol, Cong ch. and so. 10 00——401 51
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, Hammond st. ch. and so. 125; 1st Cong. ch. and so. 29.08; 154 08
Brewer, 1st Cong. ch. and so. 11 12——165 20
Union Conf. of churches.
Chatham, Cong. ch. and so. 6 00
Harrison, Mrs. Clara Blake, 5 00
North Bridgton, Cong. ch. and so. 5 00
Stow, Cong. ch. and so. 6 00
Waterford, A. Sanders, 2; a friend, 50; 52 00——74 00
Waldo county.
Belfast, 1st Cong. ch. and so. 10.00; Elias D. Snow, 180; 190 00
Washington county.
St. Stephens, Mill Town, Sarah I. Stickney, 4 00
York county.
Kennebunk, a friend, 10 00
Saco, 1st Cong. ch. and so. to const. Hon. Joseph Hobson, 100 00——110 00

1,066 43

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Keene, 1st Cong. ch. and so. George Cooke, 5 00
Grafton county.
Bristol Cong. ch. and so. 11 00
Piermont, Cong. ch. and so. 5 00——16 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Bedford, A. L. Kendall. 1 00
Francestown, Joseph Kingsbury, 40 00
Goffstown, Cong. ch. and so. 33 60
Manchester, Joseph Sargeut, 1 00——75 60
Merrimac co. Aux. Soc.
Fisherville, Rev. A. Wm. Fiske, 10 00
Rockingham county.
Atkinson, Cong. ch. and so. 54 00
Strafford county.
Great Falls, 1st Cong. ch. and so. 31 03
Rochester, 1st Cong. ch. and so. 51 56
Sandwich, L. W. Stanton, 5 00——87 59
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, 10.00; C. N. Goss, thank-offering, 1; 11 00

259 19

VERMONT.

Bennington county.
Rupert, Cong. ch. and so. 5 15
Caledonia co. Conf. of Ch's, T. L. Hall, Tr.
Cabot, B. W. Marsh, 5 00
St. Johnsbury, South Cong. ch. and so. 81 00——86 00
Chittenden county.
Jericho Centre, Ladies' Cent Society, 15 00
Essex county.
Granby, Cong. ch. and so. m. c. 5 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
East Berkshire, Cong. ch. and so. 12 25
Orleans county.
Albany, Mrs. M. Chamberlain, 4 00
Brownington, S. S. Tinkham, 4 00
Newport, Cong. ch. and so. 15 20
North Craftsbury, Cong. ch. and so. 30 00——53 20

Rutland co. James Barrett, Agent
Rutland, Cong. ch. and so. (of wh. to const. Mrs. HARRIET M. HAVEN, H. M. 100,) 199.50; m. c. 50.35; 249 85
Sudbury, Cong. ch. and so. 9 25
Wallingford. Cong. ch. and so. 124 43—383 53
Windham county Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Cen. Cong. ch. and so. m. c. 2 months, 169 03
West Brattleboro, Cong. ch. and so. m. c. 21 57
West Townshend, Cong. ch. and so. 12 75
Westminster West, Gents' Assoc'n, 55; La. Miss. Soc's, 34.50; 89 50—292 85
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Westou, Lucy P. Bartlett, in memory of her mother, 20 00
872 98
Legacies. — Vergennes, Mrs. Anna E. F. Smith, by J. D. Vermilye, Ex'r, 1,000 00
1,872 98

MASSACHUSETTS.

Berkshire county.
Peru, two friends, 2 00
Boston and vicinity.
Boston, of wb. from B. H. N. 25; a frieud, 10; a friend, 1; 8,004 26
Brookfield Asso'n. William Hyde, Tr.
Barre, Cong. ch. and so. 215 84
Gilbertville, Cong. ch. and so. 6 51—222 35
Essex county.
Andover, Estate of Dr. Stephen Tracy, 15 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Ipswich, 1st Cong ch. and so. 38 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Daue st. ch. and so. m. c. 15 00
Lynn, Chestnut st. Cong. ch. and so. 17 05
Salem, a friend, deceased, 75 00—107 05
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 36.68; 3d Cong. ch. and so. 30; 66 68
Springfield, Olivet ch. and so. to const. GEORGE B. KILBON, H. M. 126.87; H. M. 500; Unabridged, 500; 1,126 87—1,193 55
Hampshire County Aux. Soc. S. E. Bridgman, Tr.
Cummington, Cong. ch. and so. 22 71
Granby, Cong. ch. and so. to const. Dea. J. J. LYMAN, H. M. 106 38
Hadley, Russell ch. and so. m. c. 25.10; Cong. ch. and so. 18; 1st Cong. ch. and so. 43.80; 86 90
Northamptou, Edwards ch. and so. (of wh. m. c. 51.47) 203.97; 1st Cong. cb. and so. 188.66; 392 63
South Hadley, Dea. Moses Montague 10 00
Westhampton, Coug. ch. and so. 32 75—651 37
Middlesex county.
Arlington, Cong. cb. and so. 768 66
Auburndale, Cong. ch. and so. add'l, 825 00
Cambridgeport, Prospect st. ch. and so. m. c. 8 10
East Somerville, Franklin st. ch. and so. m. c. 8 54
Newton, N. 235 00
Somerville, Broadway Ortbo. ch. and so. to const. CYRUS H. STONE, H. M. 100 00
Waverley, Cong. ch. and so. 45 00—1,990 30
Middlesex Union.
Ayer, Cong. cb. and so. 60 00
Norfolk county.
Jamaica Plain, Cen. Cong. ch. and so. m. c. 16 00
Grantville, Cong. ch. and so. m. c. 22 77
Sharon, Cong. ch. and so. 25 33
Soutb Braintree, Cong ch. and so. 8 00
West Roxbury, So. Evang ch. and so. m. c. 28 15
Wrentham, Miss Cynthia Hawes, 10 00—110 25
Old Colony Auxiliary.
New Bedford, Trin. Cong. ch. and so. 113 25
Worcester county, North.
Winchendon, North Cong. ch. and so. 200 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 33 50
Southboro, Pilgrim cb. and so. (of wh. m. c. 25.65), 49 20
Webster, 1st Cong. ch. and so. 35 50
Worcester, Central ch. L. N. H. 32 37—150 57
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. and so. 122 48
Uxbridge, 1st Ev. ch. and so. 100 00—222 48
———, a friend, 50 00
13,139 43
Legacies. — Beverly, George Groce, by C. H. Kilbam, 50 00
Enfield, Mrs. Sally B. Collins, by Santford B. Collins, 100 00
Grafton, Mrs. Hannah P. Wood, by Rufus E. Warner, Ex'r, 50 00—200 00
13,339 43

RHODE ISLAND.

Bristol, Thomas Shepard, 5 00
Coventry, Miss Mary Lincoln, 10 00
Kingston, Cong. ch. and so. 42 00
Newport, United Cong. cb. and so. (of wh. m. c. 109.40), 652 15
Providence, Union Cong. ch. and so. (of wb. m. c. 202.13), 1,717.63; Central Cong. ch. and so. 1,050.85; Beneficent Cong. ch. and so. 753.11; Free Evan. Cong. ch. and so. 53.16; Pilgrim Cong. ch. and so. 106.16; D., 10; C. H. I., 2; 3,692 90
Slatersville, Cong. ch. and so. (of wh. m. c. 41); 149 00
Tiverton, Cong. ch. and so. 7 00—4,558 05
Legacies. — Newport, Mrs. Elizabeth H. Case, by Philip Simmons, Ex'r, 300 00
4,858 05

CONNECTICUT.

Fairfield county.
Bridgeport, Park st. ch. and so., to const. DANIEL E. MARSH, H. M. 100 08
Hartford county. E. W. Parsons, Tr.
East Windsor, 1st Cong. ch. and so. 50 00
Hartland, Cong. ch. and so. 16 25—66 25
Litchfield county. G. C. Woodruff, Tr.
Norfolk, Cong. ch. and so. 300 00
Woodbury, a friend, 10 00—310 00
Middlesex county. John Marvin, Tr.
Middletown, J. F. Huber, for Madura, 1 00
New Haven co. F. T. Jarman, Ageut.
Cbeshire, Cong. cb. and so. 79 85
Madison, Cong. ch. and so. m. c. 38 20
Nortb Haven, Cong. ch. and so. 80; Elihu Dickerman, 2; 82 00
New Haven, 1st ch. and so. m. c. 17.52; 3d ch. and so. 107.47; Ch. in Yale College, 50; Ch. of the Redeemer, 48.36; Davenport ch. and so. m. c. 9.52; Nortb ch., a friend, 10; 242 87
Northford, Cong. cb. and so. 25 00
South Britain, Cyrus Mitchell, 5; B. C. Bradley, 5; 10 00
West Haven, Cong. ch. and so. 7 50
Woodbridge, Gents' Asso'n, 82.35; Ladies' Asso'n, 47.20; to const. J. W. RICE, H. M. 129 55—614 97
New London county. C. Butler and L. A. Hyde, Trs.
Lebanon, Goshen ch. and so., to const. ERASTUS GEER, H. M. 117 70
New London, 1st Cong. ch. and so. m. c. 120.32; W. C. Crump, 25; 145 32
Norwich, 1st Cong. ch. and so. m. c. 9.72; 2d Cong. ch. and so. m. c. 6.45; Broadway ch. and so. m. c. 14.40; 30 57—293 59
Tolland county. E. C. Chapman, Tr.
Coventry, 2d Cong. ch. and so. to const. H. E. H. GILBERT, H. M. 128 44
Rockville, 1st Coug. ch. and so., to coust. Miss MARTHA R. TALCOTT,

Miss Eliza Talcott, Mrs. E. B. Bingham, and Mrs. Laura H. Hall, H. M. 227 23
Somers, Coug. ch. and so. (of wh. 59.12 m. c.), 105 02
Somerville, Cong. ch. and so. 13 55
Stafford Springs, Cong. ch. and so. 150 00
Union, Cong. ch. and so. 50 00—671 29
Windham co. Rev. H. F. Hyde, Tr.
Thompson, Cong. ch. and so., to const. Dea. Elijah Crosby and Dea. Charles C. Brown, H. M. 200 00

2,260 18

Legacies. — Bridgeport, Timothy P. Chapman, by S. B. Chittenden, Ex'r, 2,179 67
Montville, N. B. Bradford, add'l, 833 53—3,018 20

5,278 38

NEW YORK.

Brasher Falls, Presb. church, 5 00
Brockport, Summers Hubbell, 10 00
Brooklyn, Plymouth Coug. ch. and so., in part, 1,334.86; South Cong. ch. and so. (of wh. from C. H. Parsons, to const. F. H. Parsons H. M., 100), 513.97; Ch. of Pilgrims, M. N. Rogers, 100; Miss Minerva Davis, 10; 1,958 83
Buffalo, Mrs. Ruth W. Bancroft, to const. Mrs. Maria C. Demond, H. M. 100 00
Catskill, John Doane, 5 00
Chateaugay, Joseph Shaw, 4 00
Clarkson, a friend, 25; M. I. B., 5; 30 00
Columbus, Cong. ch. and so. 12 30
Durham, William Crawford, 4 00
Gloversville, Cong. ch. and so., a friend. 45 12
Lawrenceville, L. Hulburd, 10 00
Livonia, 1st Presb. ch. m. c. 14 37
Lumberland, Cong. ch. and so. 1 35
New York, a friend, by Rev. Dr. Cheever, 100; John D. Fish, 20; Presb. ch., Wash. Heights, m. c. 10; 130 00
North Jasper, Mrs. Sarah Lamson, 10 00
North Salem, Leavitt Hallock, 2 00
Perry Centre, Cong. ch. and so. 32 00
Rochester, Plymouth Cong. ch. and so. m. c. 23 72
Rome, John B. Jervis, 25 00
Rocky Point, monthly concert, 15 00
Spencerport, Cong. ch. and so. 7 35
Tarrytown, Mrs. M. B. Nichols, 10 00
Tuscarora, Miss A. Peck, 10 00
Union Falls, James D. Duncan, with prev. dona., to const. J. D. Evarts Duncan, H. M. 25 00
Walton, 2d Cong. ch. and so. 44 00
Watertown, Miss P. F. Hubbard, 4 50
West Point, Prof. John Forsyth, 24 00—2,562 54

Legacies. — Lowville, James L. Leonard, by L. C. Davenport, Ex'r (legacy and interest, less expenses), 1,342 25
New York, W. W. Chester, in part, by Walter Chester, Ex'r, 500 00—1,842 25

4,404 79

NEW JERSEY.

Elizabeth, 2d Presb. church, 25 00
Jersey City, C. S. Shelton, 5 00
Newark, Mrs. A. Beach, 11 00
Orange, 1st Valley ch. and so. 250 00
Woodbridge, Mrs. Maria H. Strale, in part, 5 00—296 00

PENNSYLVANIA.

Brownsville, Penn. Synod, C. P. Church, per Rev. J. H. Coulter, Tr. Com. on Missions, 50 00
Buchanan, Rev. T. Edwards, 3 00
East Smithfield, Cong. ch. and so. m. c. 30 00
Germantown, Jacob Helffensteio, 1 00
Lock Haven, G. B. Perkins, 3 00
Pittsburgh, First C. P. Church, to const. Rev. S. T. Stewart, H. M. 50 00
Scranton, W. R. Storrs, 20; P. E. Nettleton, 15; 35 00
Wilkes Barre, Welsh Quarterly Conference of North Peunsylvania, 17 00—189 00

NORTH CAROLINA.

Raleigh, E. B. Hayes, 1 00

TEXAS.

San Antonio, a widow's mite, 1 50

TENNESSEE.

Belvidere, Rev. George Winter, 4 00
Chattanooga, Cong. ch. and so. 20 60
Knoxville, Welsh Cong. ch. and so. 9.50; F. K. Bailey, 3; 12 50
———, An old and ardent friend, 5 00—42 10

KENTUCKY.

Louisville, 4th Presb. church, 500 00

OHIO.

Akron, Cong. ch. and so. 23 78
Cleveland, T. P. Handy, 100 00
Defiance, Mrs. H. C. S., 5 00
Ellsworth, H. C. Beardsley, 10; Lloyd A. Allen, 10; 20 00
Granville, G. P. Bancroft, 10 00
Kinsman, Presb. ch. (of wh. m. c. 25), 108 52
Madison, Cen. Cong. ch. and so. 42 50
Norwalk, Rev. E. C. Cooke, 2 00
Ripley, Dr. Gould, 1 00
Springfield, Welsh Cong. ch. and so. 18 00
Tallmadge, Welsh Cong. ch. and so. 23 50
Toledo, Friends to the cause, 74 00—428 30

INDIANA.

Indianapolis, Mrs. M. E. Edson, 1 00

ILLINOIS.

Chicago, Society of Inquiry, Theol. Sem'y, 8.39; Mrs. Catharine A. Perry, deceased, by Mrs. S. H. Perry, 30; 38 39
Crystal Lake, S. S. Gates, to const. Rev. E. N. Andrews, H. M. (amount previously acknowledged). 44 00
Collinsville, Presb. church, 5 00
Evanston, Mrs. S. Norton, 74 74
Galesburg, 1st Cong. ch. and so. 16 00
Lyndon, Cong. ch. and so. 5 00
Malta, Cong. ch. and so. 5 00
Newark, Rev. L. Farnham, 5 00
Paysou, Mrs. E. Scarborough, 5 00
Peru, 1st Coug. ch. and so., for the Japan mission, 12 77
Rantoul, Cong. ch. and so. 21 15
Seward, Cong. ch. and so. 12 50—239 55

Legacies. — Rockford, John Edwards, by Maria H. Edwards and M. Starr, Ex'rs, 150 00

389 55

MICHIGAN.

Ann Arbor, M. E. Horton, 10 00
Bellevue, Rev. Darius R. Shoop, 5 00
Charlotte, B. Landers and wife, 7 00
Detroit, 2d Cong. ch. and so, with prev. dona., to const. M. Randolph, H. M., 64; N. B. Field, 10; Horace Warner, 2; 76 00
Kalamazoo, 1st Cong. ch. and so., to const. Joseph O. Seelt, H. M. 103 44—201 44

MISSOURI.

Bevier, Welsh Cong. ch. and so. 15 20
Hannibal, Rev. W. Follett, 5 00
Macon, Cong. ch. and so. 3 50—23 70

MINNESOTA.

Brainard, 1st Cong. ch. and so. 20 00
Cottage Grove, Cong. ch. and so. 15 65
Excelsior, Cong. ch and so. 7 00
Minneapolis, Plymouth ch. and so. 19 31
Waseca, Coug. ch. and so. 5 25
Zumbrota, 1st Cong. ch. and so. 39 85—107 06

IOWA.

Chester, Cong. ch. and so. 20 05
Colesburg, L. P. Matthews, 4 00
Dubuque, German Cong. ch. and so. 10 00

Iowa City, Friends in Cong. church, 37 00
Magnolia, W. H. Hayward, 5 00—76 05

WISCONSIN.

Appleton, J. Lamphear, 10 00
Delavan, Cong. ch. and so. 145 92
Grand Rapids, Cong. ch. and so. 5 00
Jefferson, Rev. O. W. Winchester, 3 00
Milton, 1st Cong. ch. and so. 5 00
Patteville, Cong. ch. and so. 33 75
Wauwetosa, Sally Green, 10 00
Whitewater, Cong. ch. and so. 4 10—216 77

KANSAS.

Albany, Cong. ch. and so. 5 00
Augusta, Cong. ch. and so. 1 70
Douglas, Coug. ch. and so. m. c. 4 40—11 10

NEBRASKA.

Crete, 1st Cong. ch. and so. 7 40
Steele City, Cong. ch. and so. m. c. 8 00—15 40

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 84.75; 2d Cong ch. and so. 11.64; 96 39
San Francisco, Rev. J. Rowell, 50 00
Santa Cruz, Cong. ch. and so. 33 33—179 72

IDAHO.

Boise City, Myron Eells, 50 00

CANADA.

Province of Quebec, —
Montreal, Eastern Cong. ch. and so. 7.82; Mrs. Henry Lyman, 28.40; Rev. H. Wilkes, D. D., 11 35; Theodore Lyman, 11.35; Wm. Moodie, 5.67; Wm. McDougall, 5.67; W. C. Smillie, 2.84; S., 2.84; Henry Birk, 4.55; Mrs. Learmont, 2.27; 82 76
Province of Ontario, —
St. Catharines, 1st Presb. ch. 179 21—261 97

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Loudon, Mr. and Mrs. Gellibrand, 50 00
European Turkey Mission, Jumaya, 2 00
China, Foochow, Rev. S. F. Woodin, 91.20; Miss A. M. Payson, 22.80; Anon. 5.70, for school-building; 119 70
Turkey, Harpoot, Rev. H. N. Barnum and wife, 20 00
Van, a friend, 15 00—35 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Concord, Mass. S. S. Miss'y Asso'n, for pupil at Oodooville, Ceylon, 30 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,218 09

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s. 14 75
NEW HAMPSHIRE. — Bristol, Cong. s. s., for the Abbott mission school, Ahmednuggur, 18 00
VERMONT. — Dummerston, Cong. s. s. 12 86; Rutland, Cong. s. s. 29.64; Windsor, Kattie E. Ray, pennies saved, 1.61; 44 11
MASSACHUSETTS. — Manchester, Henry Kitfield, for himself and a few friends, for a pupil in Harpoot Seminary, 40; West Newbury, 2d Cong. s. s. 30; Woburn, 1st Cong. s. s., for a scholar at Harpoot, 40; 110 00
RHODE ISLAND. — Providence, Union Cong. s. s., for Harpoot Seminary, 50; Tiverton, Cong. s. s. 16.50; 66 50
CONNECTICUT. — Coventry, 2d Cong. s. s. 15; New London, 1st Cong. s. s., Infant class, 18.27; 2d Cong. s. s., Christmas offering for schools in Madura, India, 60; Stonington, 1st Cong. s. s., for school in Madura, 30; 123 27
NEW YORK. — Brooklyn, New England ch. s. s. 50; New York, Grace mission s. s., for Indian, 25; Northville, Young People's Miss'y Soc'y, 9; Oswego, Cong. s. s., for Erzroom, 41.32; Rochester, 8th Ward mission s. s. 10; 135 32
OHIO. — Kinsman, Presb. s. s. 20 48
MISSISSIPPI. — Jackson, Mrs. S. B. Merrill, for support of a boy in Madura, 30 00
ILLINOIS. — Chicago, s. s. class, for pupil in Mr. Sheffield's school, Tungcho, China, 20; Godfrey, Presb. s. s., for North China, 30; Rockport, Centreville s. s. 6; Sandwich. Cong. s. s. 4.50; 60 50
MICHIGAN. — Richmond, 1st Cong. s. s. 3 00
IOWA. — Cong. s. s. 9 15
KANSAS. — Grasshopper Falls, s. s. 10 00
645 08

Donations received in February, $29,651 38
Legacies " " " 6,510 45
$36,161 83

Total, from Sept. 1st, 1872, to Feb. 28th, 1873, $185,720 40

Andover, Mass. Three boxes medical books and surgical instruments for missionary physicians.

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Yarmouth, a friend, 5 00

NEW HAMPSHIRE.

Francestown, Joseph Kingsbury, 30 00
Nashua, 1st Cong. ch. and so. 47 55
Pelham, Cong. ch. and so. 30 25—107 80

MASSACHUSETTS.

Agawam, Cong. ch. and so. 17 18
Boston, Union ch. and so. 16 53
Chicopee, 1st Cong. ch. and so. 10.85; 3d Cong. ch. and so. 52.57; 63 42
East Longmeadow, Cong. ch. and so. 14 36
Haydenville, Cong. ch. and so. 20 00
Lowell, High st. ch. and so. 60; John st. ch. and so. 45 87; 105 87
Melrose, Ortho. Cong. ch. and so. 71 31
Monson, Cong. ch. and so. 40 00
South Abington, Cong. ch. and so. 20 70
Woburn, 1st Cong. ch. and so. 100 00
Worcester, Salem st. ch. and so. 40 07—509 44

CONNECTICUT.

New London, W. C. Crump, 25 00
Westport, an Episcopalian, for Miss Rankiu's work, Mexico, 15 00—40 00

NEW YORK.

New York, Broadway Tabernacle s. s., "Little Missions," for work in Mexico, 10 61
Union Falls, James D. Duncan, 25 00—35 61

ILLINOIS.

Galesburg, 1st Church of Christ, 47 00

TURKEY.

Van, a friend, 5 00

Received in February, 749 85

Total for Nominally Christian Lands, from Sept. 1st, 1872, to Feb. 28th, 1873, $6,314 10

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

SOUTH CAROLINA. — Charleston, Martha Lucia Cairns. 1 00

Previously acknowledged, $9,023 89

Total to February 28th, 1873, $9,024 89

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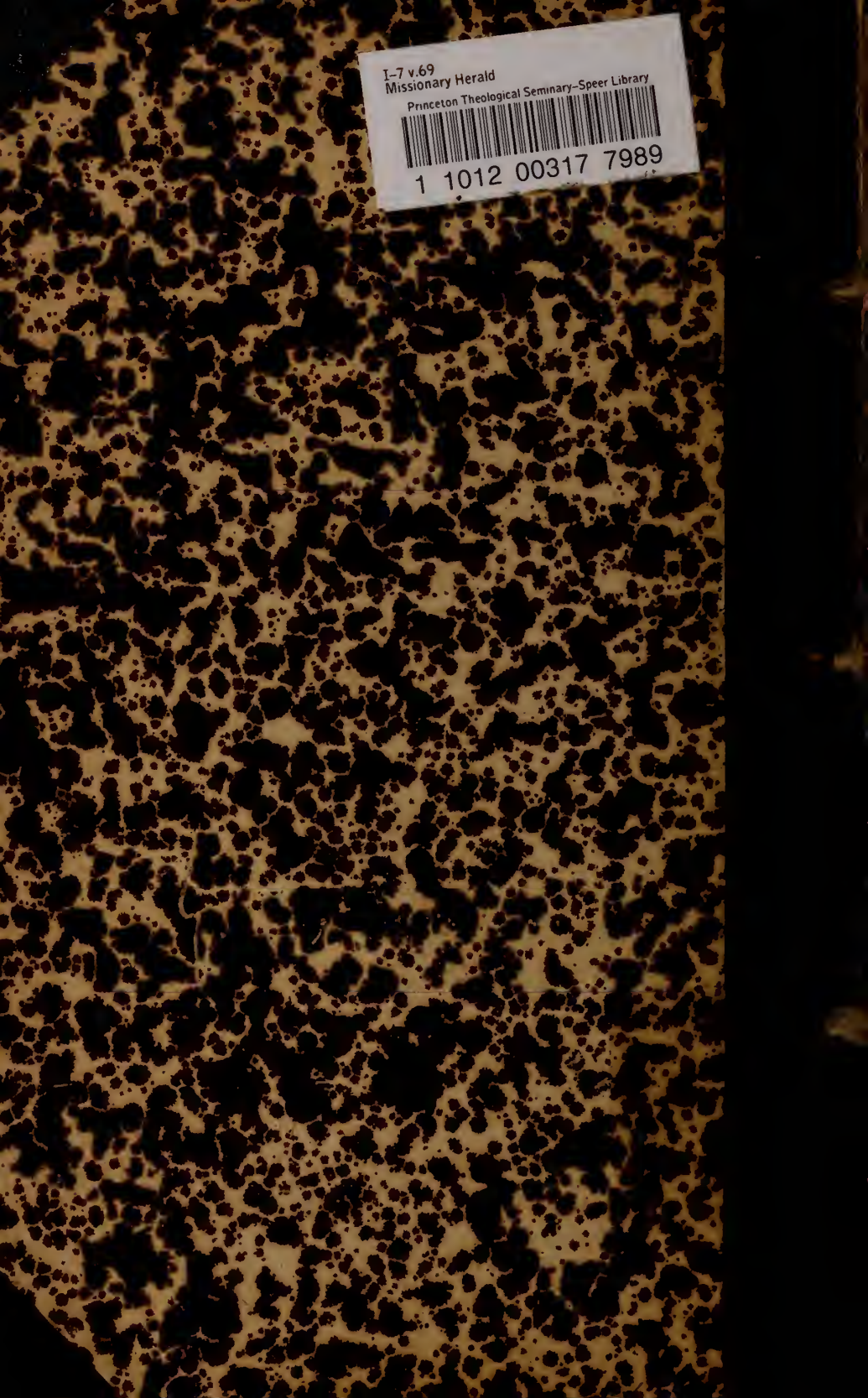
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